This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

B 1,177,770

GENERAL LIBRARY

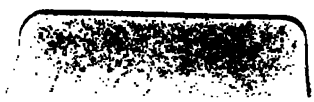
—OF—

UNIVERSITY OF MICHIGAN.

PRESENTED BY

Henry M. Utley

Dec. 23, 1892



TRANSACTIONS

OF THE

Cambridge Philological Society.

TRANSACTIONS

OF THE

Cambridge Philological Society.

TRANSACTIONS

OF THE

41122

Cambridge Philological Society.

VOL. II.

FOR 1881 AND 1882.

WITH INDEX TO VOLUMES I. AND II.

EDITED BY

J. P. POSTGATE, M.A.,

HONORARY SECRETARY.

LONDON:

TRÜBNER & CO., 57 AND 59, LUDGATE HILL.

1883.

(*All rights reserved.*)

HERTFORD:
PRINTED BY STEPHEN AUSTIN AND SONS.

PREFACE.

In the present volume of Transactions are included *in extenso* or in abstract the papers read before the Society in the years 1881, and some of those read before it in 1882, the remainder of the latter have been already published separately in the *Proceedings* of the Society for 1882.

For the sake of convenience some of the papers have been taken out of the chronological arrangement and are printed separately at the beginning of the volume.

The paper by H. I. H. Prince L.-L. Bonaparte is published in concert with the Philological Society of London. Of the other papers and notes contained in the volume none have been published before except two which are given in abstract.

Some reviews are included in this volume as in the previous one. The one on English Etymology by Professor Zupitza has been translated from the German.

An Index to the first two volumes has been added. It may be however pointed out that a full Table of Contents has been also prefixed to each.

J. P. POSTGATE,
Hon. Sec.

Dec. 6, 1883.

TABLE OF CONTENTS.

	PAGE
PREFACE	v
WORDS CONNECTED WITH THE VINE IN LATIN AND THE NEO-LATIN DIALECTS, *H.I.H. PRINCE L.-L. BONAPARTE*	1
SPELLING REFORM IN ITS RELATION TO THE HISTORY OF ENGLISH LITERATURE *H. SWEET*	69

Transactions of the Cambridge Philological Society,
VOL. II.

ERRATUM.

On page 264 of Volume II. in law 11 of the Society, *for* "in the "Michaelmas Term," *read* "in the *Lent* Term."

PROCEEDINGS OF THE SOCIETY, **1881.**

ON PROPERTIUS II 2. 3, 4, *JAMES GOW*	157
ei AS AN ICELANDIC UMLAUT, *E. MAGNÚSSON*	157
MEANING OF EPPEIN, *W. RIDGEWAY*	160
SOPHOCLES *OEDIPUS TYRANNUS* 328, 329, *B. H. KENNEDY* (*J. E. B. MAYOR, J. PEILE, J. P. POSTGATE*).	162
"LEND ME YOUR EAR" IN ARISTOPHANES, *A. W. VERRALL*	164

TABLE OF CONTENTS.

	PAGE
PREFACE	v
WORDS CONNECTED WITH THE VINE IN LATIN AND THE NEO-LATIN DIALECTS, *H.I.H. PRINCE L.-L. BONAPARTE*	1
SPELLING REFORM IN ITS RELATION TO THE HISTORY OF ENGLISH LITERATURE, *H. SWEET*.	62
NOTES ON THE TEXT OF PLATO'S *PHAEDO*, *HENRY JACKSON*	70
THREE HOMERIC ETYMOLOGIES, *WALTER LEAF*. . . .	78
RICHARD CROKE, *HERMAN HAGER*	83
ON SOME WORDS AND QUESTIONS CONNECTED WITH THE ROMAN SURVEY AND DISTRIBUTION OF PUBLIC LAND, *H. J. ROBY*.	95
ON ARISTOTLE *POLITICS* I 6 and IV (VII) 16, *HENRY JACKSON*	111
ON ARISTOTLE *POLITICS* I 6, *J. P. POSTGATE* . . .	119
SOME NOTES ON THE *POLITICS* OF ARISTOTLE, *WILLIAM RIDGEWAY*.	123

PROCEEDINGS OF THE SOCIETY, 1881.

ON PROPERTIUS II 2. 3, 4, *JAMES GOW*	157
ei AS AN ICELANDIC UMLAUT, *E. MAGNÚSSON*	157
MEANING OF EPPEIN, *W. RIDGEWAY*	160
SOPHOCLES *OEDIPUS TYRANNUS* 328, 329, *B. H. KENNEDY* (*J. E. B. MAYOR, J. PEILE, J. P. POSTGATE*).	162
"LEND ME YOUR EAR" IN ARISTOPHANES, *A. W. VERRALL*	164

PAGE

NOTE ON ΕΥΘΕΝΕΙΝ, *A. W. VERRALL* 165
NOTES ON LUCAN, *J. P. POSTGATE* 166
ON PLATO *MENO*, 86 E, *E. S. THOMPSON* (*H. JACKSON*). 169
CICERO *ACADEMICS* I 39–42, *R. D. HICKS* 170
SOPHOCLES *ANTIGONE* 413–4, *A. H. COOKE* (*H. W. FULFORD*) 173
SOPHOCLES *OEDIPUS TYRANNUS* 328, 329, *B. H. KENNEDY* 175
MEETING ON SPELLING REFORM 176
ENGLISH ETYMOLOGIES, *W. W. SKEAT*. 177
ON ARABIA IN PONTUS, *W. RIDGEWAY* 179
NOTES ON THUCYDIDES, *J. P. POSTGATE*. 180
NOTES ON PLAUTUS *MILES GLORIOSUS* AND *MOSTELLARIA*, *A. W. VERRALL* 181
PINDAR *OLYMPIANS* II 56 TO END, *A. GRAY*. . . . 183
ON ΚΛΑΖΩ, ETC., *A. W. VERRALL* 185
ON THE IONIC TERMINATIONS IN *-ατaι*, *-ατο*, *W. RIDGEWAY*. 186
ANNUAL MEETING 187
DERIVATION OF AKIMBO, *E. MAGNÚSSON*. 188
ON AESCHYLUS *AGAMEMNON* 1227, *A. W. VERRALL* . . 190
REFORM OF LATIN PRONUNCIATION, *J. P. POSTGATE* . 191
ON THE ROOTS SAK, SKA, SKAR IN ENGLISH, *W. W. SKEAT* 194

REVIEWS.

HOMER IN 1881 AND 1882, *W. LEAF*. 199
PLATO IN ENGLAND IN 1881 AND 1882, *R. D. HICKS* . 215
VIRGIL IN 1881 AND 1882, *H. NETTLESHIP* 222
PROPERTIUS IN 1881 AND 1882, *J. P. POSTGATE*. . . 227
TOPOGRAPHICAL INVESTIGATIONS IN GREECE AND WESTERN ASIA, *H. F. TOZER* 237
ENGLISH ETYMOLOGY IN 1881 AND 1883, *J. ZUPITZA*. . 243

APPENDIX.

LAWS AS REVISED, 1883 263
OFFICERS FOR 1883 265
LIST OF MEMBERS FOR 1883 266

INDEX 273

Transactions
of the
Cambridge Philological Society.
1881—1882.
VOL. II.

WORDS CONNECTED WITH THE VINE IN LATIN AND THE NEO-LATIN DIALECTS.

PROFESSOR J. P. POSTGATE'S very interesting paper "On the Latin words for grapes," printed in the first volume of the "Transactions of the Cambridge Philological Society,"[1] induces me to extract from my manuscript "Lexicon Comparativum omnium Linguarum Europæarum" and present to the Cambridge Philological Society the following list of words connected with the vine and numbering over two hundred, not only in Latin, Low Latin, and in what I consider its fifteen derivative languages, but also in as many of their dialects, sub-dialects and varieties (about one hundred and forty) as it has been possible for me to collect, either from the most accredited lexicographers, or during my frequent excursions, undertaken with a merely linguistical object, from 1843 to 1869, throughout numerous localities of France, Switzerland, the two Neo-Latin Peninsulas, and their adjacent islands. This list, notwithstanding its being nothing more than a rich comparative collection of words without any etymological comment, yet may be useful, as a supplementary help, to those who might feel inclined to continue or extend Prof. Postgate's etymological researches on this attractive topic.

My object then, at present, is simply comparative; and, in order to obtain the nearest equivalent of each English

[1] Pp. 302 foll.

word or definition in the several languages, dialects, sub-dialects, and varieties, I have not so much depended on bi-lingual lexical works, as on definitions given by the most accredited native authors of classical and standard national dictionaries, vocabularies, collections of words, etc. In languages or dialects, however, which I have spoken from childhood, or of which I have a practical knowledge acquired on the spot, I have acted on my own responsibility. Such are Italian, French, Spanish, and Portuguese, as well as the vulgar Florentine and Roman Italian dialects and the Gallo-Italic Bolognese.

Besides the numerous manuscript collections of words, which I have been able to gather from the countries where Neo-Latin dialects are spoken, the following are the principal printed works which my linguistic library has permitted me to consult, and which I have generally followed as being the best authorities.

Bibliography.

I°. 1. Classical Latin: *Forcellini, Facciolati, Furlanetto*—Totius Latinitatis Lexicon. Patavii, 1827–41, 5 vol. 4to.; *Pasini*—Vocabolario italiano-latino. Vocabula Latina et Italica. Venezia, 1841, 2 vol. 4to.; *Valbuena*—Diccionario español-latino. Paris, 1852, 8vo.; *Salvá*—Diccionario latino-español. Paris, 1846, 8vo.; *Fonseca (da)*—Diccionario portuguez e latino. Lisboa, 1852, fol.; *Ferreira*—Magnum Lexicon Latinum et Lusitanum. Parisiis, 1843, 4to.; *Noël*—Dictionnaire français-latin. Paris, 1840, 8vo.; *Noël*—Dictionarium Latino-Gallicum. Paris, 1841, 8vo.; *Theil*—Dictionnaire latin-français. Paris, 1853, 8vo.; *Ainsworth*—Thesaurus Linguæ Latinæ compendiarius: English-Latin and Latin-English Dictionary, improved and revised by Beatson and Ellis. London, 8vo.; *White* and *Riddle*—Latin-English Dictionary. London, 1862, 8vo.

2. Low Latin: *Cange (du)*—Glossarium mediæ et infimæ Latinitatis. Parisiis, 1840–50, 7 vol. 4to.; *Diefenbach*—Glossarium Latino-Germanicum mediæ et infimæ ætatis. Francofurti ad Mœnum, 1857, 4to.

II°. 1. ITALIAN: *Vocabolario* degli Accademici della Crusca. Firenze, 1729–38, 6 vol. fol.; *id.* 1843, 1 vol. fol.; *id.* 1863–81, 4 vol. 4to.; *Manuzzi*—Vocabolario della lingua italiana. Firenze, 1833–40, 4 vol. 4to.; *Rigutini* and *Fanfani*—Vocabolario italiano della lingua parlata. Firenze, 1875–76, 8vo.; *Fanfani*—Vocabolario della pronunzia toscana. Firenze, 1863, 16mo.; *Barberi, Basti,* and *Cerati*— Grand dictionnaire français-italien et italien-français. Paris, 1838–39, 2 vol. 4to.; *Alberti* — Grand dictionnaire françois-italien et italien-françois. Milan, 1826–28, 2 vol. 4to.; *Baretti* — Dizionario italiano ed inglese. English and Italian Dictionary. Bologna and Florence, 1830–32, 2 vol. 4to.

2. ITALIAN DIALECTS: *Nerucci* — Vernacolo montalese (contado) del sotto-dialetto di Pistoia. Milano, 1865, 8vo.; *Politi*—Indice delle voci del dialetto senese. Venetia, 1615, 8vo.; *Raccolta* di voci romane e marchiane. Osimo, 1768, 8vo.; *Avoli*—Saggio sopra alcune voci del dialetto alatrino. Roma, 1880, 8vo.; *Marcoaldi*—Vocaboli più genuini del vernacolo fabrianese. Fabriano, 1875, 8vo.; *Mattei*—Pruverbj, detti e massime corse. Paris, 1867, 12mo.; *Traina*—Vocabolario siciliano-italiano. Palermo, 1873, 8vo.; *Vincentiis* (*de*)—Vocabolario del dialetto tarantino. Taranto, 1872, 8vo.; *Santis* (*de*)—Saggio di vocabolario vernacolo barese-italiano. Bari, 1857, 4to.; *Finamore*—Vocabolario dell' uso abruzzese. Lanciano, 1880, 8vo.; *Savini*—La grammatica ed il lessico del dialetto teramano. Torino, Roma, Firenze, 1881, 8vo.; *Ritis* (*de*)—Vocabolario napoletano lessigrafico e storico. Napoli, 1845, 2 vol. fol.; *Ambra* (*d'*)—Vocabolario napolitano-toscano domestico d'arti e mestieri. Indice Toscano e Napolitano. Napoli, 1873, 8vo.; *Boerio*—Dizionario del dialetto veneziano. Indice italiano-veneto. Venezia, 1856, 4to.; *Patriarchi*—Vocabolario veneziano e padovano. Padova, 1821, 4to.; *Schio* (*da*)—Raccolta di voci usate a Vicenza. Padova, 1855, 8vo.; *Nazari*—Dizionario vicentino-italiano. Oderzo, 1876, 8vo.; *Angeli*—Piccolo vocabolario veronese e toscano. Verona, 1821, 8vo.; *Nazari*—Parallelo fra il dialetto bellunese rustico e la lingua italiana. Belluno, 1873, 8vo.; *Azzolini*—Vocabolario vernacolo-italiano pei distretti roveretano e trentino.

Venezia, 1856, 8vo.; *Schneller*—Die romanischen Volksmundarten in Südtirol. Die italienischen Mundarten. Gera, 1870, 8vo.; *Dictionnaire* de la langue franque ou petit mauresque. Marseille, 1830, 12mo.

III°. SARDINIAN: *Spano* — Vocabolario sardo-italiano e italiano-sardo. Cagliari, 1851-52, 3 vol. 4to.; *Porru*—Dizionariu universali sardu-italianu. Casteddu, 1832, fol.

IV°. 1. SPANISH: *Diccionario* de la lengua castellana por la Academia Española. Madrid, 1852, fol.; *Dominguez*—Diccionario universal francés-español. Español-francés. Madrid, Paris, 1853-54, 2 vol. 8vo.; *Franciosini*—Vocabolario italiano e spagnolo. Vocabulario español é italiano. Venezia, 1796, 2 vol. 8vo.; *Diccionario* español-italiano é italiano-español. Paris, 1860, 2 vol. 12mo.; *Connelly* and *Higgins*—Dictionary of the Spanish and English languages. Español-inglés. Inglés-español. Madrid, 1797-98, 4 vol. 4to.; *Velazquez de la Cadena*—Spanish-English and English-Spanish pronouncing Dictionary. Paris, 2 vol. 8vo.

2. SPANISH DIALECTS: *Borao*—Diccionario de voces aragonesas. Zaragoza, 1859, 4to.; *Hollandsche* Spraakkunst ten gebruike des eiland Curaçao. Santa-Rosa, 1849-53, 3 vol. 8vo.

V°. 1. PORTUGUESE: *Moraes Silva*—Diccionario da lingua portugueza. Lisboa, 1844, 2 vol. 4to.; *Carvalho, João de Deus*—Diccionario prosodico de Portugal e Brasil. Lisboa, 1878, 16mo.; *Fonseca (da), Roquete*—Diccionario francez-portuguez. Portugais-français. Pariz, 1841, 2 vol. 8vo.; *Costa (da) e Sá*—Dizionario italiano e portoghese. Lisboa, 1773-4, 2 vol. fol.; *Borda*—Dizionario italiano-portoghese e portoghese-italiano. Rio de Janeiro, 1853-54, 2 vol. 8vo.; *Canto (do) e Castro Mascarenhas Valdez*—Diccionario español-portugués. Lisboa, 1864-66, 3 vol. 4to.; *Bluteau*—Tabla de palabras portuguezas, remotas de la lengua castellana. Lisboa, 1721, fol.; *Vieyra*—Portuguese-English and English-Portuguese Dictionary. London, 1827, 2 vol. 8vo.

2. PORTUGUESE DIALECTS: *Bluteau*—Vocabulario de pala-

vras do Minho e Beira. Lisboa, 1728, fol.; *Cuveiro Piñol*—Diccionario gallego. Barcelona, 1876, 8vo.; *Cubí y Soler*—Catálogo de voces del sub-dialecto berciano. Leon, 1861, 8vo.; *Berrenger*—Method of learning the corrupted Portuguese spoken in India. Colombo, 1811, 8vo.; *Callaway*—English, Portuguese, and Cingalese Vocabulary. Colombo, 1818, 8vo.; *Fox*—Ceylon-Portuguese, Singhalese, and English Dictionary. Colombo, 1819, 8vo.

VI°. GENOESE: *Casaccia*—Dizionario genovese-italiano. Genova, 1876, 8vo.; *Olivieri*—Dizionario genovese-italiano. Genova, 1841, 16mo.; *Paganini*—Vocabolario domestico genovese-italiano. Genova, 1857, 4to.; *Andrews*—Vocabulaire français-mentonais. Nice, 1877, 8vo.

VII°. GALLO-ITALIC: *Biondelli*—Saggio sui dialetti gallo-italici. Milano, 1853, 8vo.; *Cherubini*—Vocabolario milanese-italiano. Milano, 1839-56, 5 vol. 8vo.; *Monti*—Vocabolario dei dialetti della città e diocesi di Como. Appendice. Milano, 1845-56, 2 vol. 8vo.; *Tiraboschi*—Vocabolario dei dialetti bergamaschi antichi e moderni. Bergamo, 1873, 8vo.; *Zappettini*—Vocabolario bergamasco-italiano. Bergamo, 1859, 18mo.; *Tiraboschi*—Parre ed il gergo de' suoi pastori. Bergamo, 1864, 8vo.; *Melchiorri*—Vocabolario bresciano-italiano. Brescia, 1817-20, 3 vol. 8vo.; *Vocabolario* bresciano e toscano. Indice toscano e bresciano. Brescia, 1759, 8vo.; *Samarani*—Vocabolario cremasco-italiano. Crema, 1852, 8vo.; *Peri*—Vocabolario cremonese italiano. Cremona, 1847, 8vo.; *Coronedi-Berti*—Vocabolario bolognese-italiano. Prontuario italiano-bolognese. Bologna, 1869-72, 2 vol. 8vo.; *Ferrari*—Vocabolario bolognese-italiano colle voci francesi. Bologna, 1835, 4to.; *id.* bolognese-italiano. Bologna, 1853, 8vo.; *Maranesi*—Vocabolarietto domestico modenese e italiano. Modena, 1867-68, 8vo.; *Galvani*—Saggio di un glossario modenese. Modena, 1867, 8vo.; *Vocabolario* reggiano-italiano. Reggio, 1832, 2 vol. 8vo.; *Morri*—Vocabolario romagnolo-italiano. Faenza, 1840, 4to.; *id.* Persiceto, 1863, 8vo.; *Mattioli*—Vocabolario romagnolo-italiano. Imola, 1879,

8vo.; *Tozzoli*—Dizionario domestico imolese-italiano. Imola, 1857, 8vo.; *Azzi*—Vocabolario domestico ferrarese-italiano. Ferrara, 1857, 4to.; *Nannini*—Vocabolario ferrarese-italiano. Ferrara, 1805, 8vo.; *Meschieri*—Vocabolario mirandolese-italiano. Bologna, 1876, 8vo.; *Cherubini* — Vocabolario mantovano-italiano. Milano, 1827, 8vo.; *Malaspina*—Vocabolario parmigiano-italiano. Parma, 1856–59, 4 vol. 8vo.; *Peschieri*—Dizionario parmigiano-italiano. Borgo San Donnino, Parma, 1836–53, 3 vol. 8vo.; *Foresti*—Vocabolario piacentino-italiano. Piacenza, 1855, 8vo.; *Gambini*—Vocabolario pavese-italiano ed italiano-pavese. Pavia, 1850, 4to.; *id.* Dizionario domestico pavese-italiano. Italiano-pavese. Pavia, 1829, 8vo.; *Manfredi*—Dizionario pavese-italiano. Pavia, 1874, 8vo.; *Sant' Albino*—Gran Dizionario piemontese-italiano. Torino, 1859, fol.; *Ponza*—Vocabolario piemontese-italiano e italiano-piemontese. Torino, 1847, 16mo.; *Zalli*—Dizionario piemontese, italiano, latino e francese. Carmagnola, 1830, 2 vol. 4to.; *Capello*—Dictionnaire piémontais-français. Turin, 1814, 2 vol. 8vo.

VIII°. Frioulan: *Pirona* — Vocabolario friulano. Vocabolario italiano-friulano. Venezia, 1871, 8vo.; *Mainati*—Dialoghi piacevoli in dialetto vernacolo triestino (dead *as a Frioulan dialect*) colla versione italiana. Trieste, 1828, 8vo.

IX°. Romanese: *Carisch*—Taschenwörterbuch der rhäto-romanischen Sprache in Graubünden. Chur, 1848, 16mo.; *id.* Deutsch-italienisch-romanische Wörtersammlung. Chur, 1836, 8vo.; *id.* id. Chur, 1848, 8vo.; *id.* id. Chur, 1821, 8vo.; *Conradi*—Taschenwörterbuch der deutsch-romanischen Sprache. Zürich, 1828, 12mo.; *id.* id. romanisch-deutsch. Zürich, 1823, 12mo.; *Flaminio da Sale*—Fundamenti della lingua retica o griggiona, all' uso di Sopraselva e di Sorset. Coll' aggiunta d'un vocabolario italiano e reto di due lingue romancie. Disentis, 1729, 4to.; *Carigiet*—Rätoromanisches Wörterbuch, surselvisch-deutsch. Bonn, Chur, 1882, 16mo.; *Codasch* da liger an dialect de Surmeir. Coira, 1857, 12mo.; *Cappol* (*v.*) — Nomenclatura romanscha e

todaischa. 1770, 8vo.; *Der, Die, Das* oder Nomenclatura. Scuol, 1744, 8vo.; *Pallioppi* — Ortografia et Ortoëpia del idiom romauntsch d'Engiadin'ota. Coira, 1857, 16mo.; *Heinrich*—Fuormas grammaticalas del linguach tudaisch. Seguonda ediziun. Coira, 16mo.; *Alton*—Die ladinischen Idiome in Ladinien, Gröden, Fassa, Buchenstein, Ampezzo. Innsbruck, 1879, 8vo.; *Schneller*—Die romanischen Volksmundarten in Südtirol. Die ladinischen Mundarten. Gera, 1870, 8vo.; *Böttiger*—Rhetoromanska språkets Dialekter. Upsala, 1854, 8vo.; *Gröden,* der Grödner und seine Sprache. Bozen, 1864, 8vo.; *Gartner*—Die Gredner Mundart. Linz, 1879, 4to.

X°. Old Provençal: *Raynouard*—Lexique roman. Paris, 1838, 6 vol. 8vo.; *Diez*—Altromanische Glossare. Bonn, 1865, 8vo.; *Bartsch*—Chrestomathie, grammaire, glossaire de la langue provençale. Elberfeld, 1868, 8vo.

XI°. Catalonian: *Diccionari* catalá-castellá-llatí-francesitaliá. Barcelona, 1839, 2 vol. 8vo.; *Diccionario* de la lengua castellana con la correspondencia catalana. Por una sociedad literaria. Barcelona, 2 vol. 8vo.; *Labernia*—Diccionario castellano-catalano-latino. Barcelona, 1844–48, 2 vol. 8vo.; *id.* Diccionari catalá-castellá-llatí. Barcelona, 1864–65, 2 vol. 8vo.; *Saura*—Diccionario castellano-catalano. Barcelona, 1862, 16mo.; *id.* Diccionario catalano-castellano. Barcelona, 1869, 16mo.; *Lacavalleria, Dulach*—Gazophylacium Catalano-Latinum. Barcinone, 1696, fol.; *Nebrissensis* — Lexicon Catalano-Latinum et Latino-Catalanum. Barcinone, 1560–63, 3 vol. fol.; *Escrig*—Diccionario valenciano-castellano. Valencia, 1851, 8vo.; *March Ausias*—Las obras, con el vocabulario. Valladolid, 1555, 8vo.; *Palmyreno*—Vocabulario del humanista. Valentiæ, 1569, 3 vol. 8vo.; *Figuera*—Diccionari mallorquí-castellá. Palma, 1840, fol.; *Diccionario* completo mallorquin-castellano. Palma, 1859, 8vo.; *Soler*—Gramática de la lengua menorquina. Mahon, 1858, 8vo.

XII°. Provençal: *Honnorat* — Dictionnaire provençal-

français et français-provençal. Digne, 1846-48, 4 vol. 4to.; *id.* Vocabulaire français-provençal. Digne, 1848, 18mo.; *Azaïs*—Dictionnaire des idiomes romans du midi de la France. Montpellier, 1877, 3 vol. 8vo.; *Mistral*—Dictionnaire provençal-français. Aix, 1879, 4to.; *Craig*—Vocabulary of important Provençal words (*Nizza*). London, 1863, 12mo.; *Chabrand, Rochas* (*de*), *Aiglun* (*d'*)—Patois des Alpes Cottiennes (Briançonnais et vallées Vaudoises). Glossaire queyrassien. Mots briançonnais. Grenoble, Paris, 1877, 8vo.; *Moutier*—Grammaire dauphinoise. Dialecte de la vallée de la Drôme. Montélimar, 1882, 8vo.; *Couzinié*—Dictionnaire castrais. Castres, 1850, 4to.; *Gary*—Dictionnaire patois-français à l'usage du Tarn. Castres, 1845, 12mo.; *Cénac Moncaut*—Dictionnaire gascon-français. Dialecte du Gers. Paris, 1863, 8vo.; *Cauderan*—Dialecte-bordelais. Paris, 1861, 8vo.; *Lespy*—Vocabulaire français-béarnais. Pau, 1858, 8vo.; *Lespy*—Vocabulaire béarnais-français. Paris, 1880, 8vo.; *Guide* (*le*) des Gascons, ou *Dictionnaire* patois-français (*Upper Béarnais*). Tarbes, 1858, 4to.; *La Fontaine*—Fables causides en bers gascouns. Dicciounariot gascoun é frances. Bayoune, 1776, 8vo.; *Lagravère*—Poésies en gascoun. Dictiounariot. Bayonne, 1865, 8vo.; *Ruben*—Glossaire haut-limousin. Paris, 1856, 8vo.; *Béronie* — Dictionnaire bas-limousin. Tulle, 4to.; *Vayssier*—Dictionnaire patois-français de l'Aveyron. Rodez, 1879, 4to.; *Doniol*—Les Patois de la Basse-Auvergne. Paris, 1877, 8vo.; *Malval*—Tableau comparatifs des mots français, piémontais et bas-auvergnats. Clermont-Ferrand, 1877, 8vo. obl.

XIII°. Franco-Provençal: *Bridel*—Glossaire du patois de la Suisse romande. Lausanne, 1866, 8vo.; *Recueil* de morceaux en dialectes de la Suisse française. Vocabulaire patois-français. Lausanne, 1842, 12mo.; *Le Duc*—Les Noels bressans de Bourg, de Pont de Vaux et des paroisses voisines, suivis de six noels bugistes. Bourg, 1845, 12mo.; *Monnier*—Vocabulaire de la langue rustique et populaire du Jura. Paris, 1831, 8vo.; *Tissot*—Le Patois des Fourgs, arrondissement de Pontarlier, Doubs. Glossaire. Paris, 1865, 8vo.;

Häfelin—Die Neuenburger Mundarten. Berlin, 1874, 8vo.; *Champollion-Figeac*—Vocabulaire du patois de l'Isère. Paris, 1809, 12mo.; *Rivière-Bertrand* — Muereglie. Traduction en dialecte dauphinois de Mireille, de Mistral, précédée de notes sur le langage de Saint-Maurice de l'Exil. Montpellier, 1881, 8vo.; *Gras*—Dictionnaire du patois forézien. Lyon, 1863, 8vo.; *Onofrio*—Essai d'un glossaire des patois de Lyonnais, Forez et Beaujolais. Lyon, 1864, 8vo.; *Glossaire* génevois. Genève, Paris, 1827, 8vo.; *Humbert*—Glossaire genevois. Genève, 1852, 2 vol. 12mo.; *Gilliéron*—Glossaire du patois de la commune de Vionnaz (Bas-Valais). Paris, 1880, 8vo.; *Versuch* über den Kanton Wallis. Wörter. Zürich, 1820, 32mo.; *Versuch* über den Kanton Waat. Zürich, 1815, 32mo; *Callet*—Glossaire vaudois. Lausanne, 1881, 8vo.; *Häfelin*—Glossaire des patois romans du canton de Fribourg. Leipzig, 1879, 8vo.; *Dartois*—Coup-d'œil sur les patois de la Franche-Comté. Vocabulaires. Besançon, 1855, 8vo.; *Paulet*—Essai d'un vocabulaire du patois de Plancher-les-Mines (Haute-Saône). Paris, 1878, 18mo.; *Dictionnaire* patois-français à l'usage des écoles des Vosges. Nancy, 1842, 12mo.

XIV°. Old French: *Roquefort*—Glossaire de la langue romane. Paris, 1808-20, 3 vol. 8vo.; *Burguy*—Glossaire de la langue d'oïl. Paris, 1870, 8vo.; *Bartsch*—Glossaire de l'ancien français. Leipzig, 1866, 8vo.; *Gachet*—Glossaire roman des chroniques rimées. Bruxelles, 1859, 4to.; *Chassant*—Vocabulaire latin-français du XIIIe Siècle. Paris, 1857, 12mo.; *Godefroy*—Dictionnaire de l'ancienne langue française et de tous ses dialectes du XIe au XVe siècle. Paris, 1880, 4to.; *Cange (du)*—Glossarium Gallicum. Parisiis, 1850, 4to.; *Kelham*—Dictionary of the Norman or Old French language. London, 8vo.

XV°. 1. French: *Dictionnaire* de l'Académie Francaise. Paris, 1876, 2 vol. 4to.; *Complément* du dictionnaire de l'Académie Française. Paris, 1842, 4to.; *Littré*—Dictionnaire de la langue française. Paris, 1863-77, 5 vol. 4to.;

Fleming, Tibbins—English and French and French and English Dictionary. Paris, 1841–44, 2 vol. 4to.; *Spiers*—Dictionnaire français-anglais; *id.* id. anglais-français. Paris, 1851, 2 vol. 8vo.

2. FRENCH DIALECTS: *Brachet*—Vocabulaire tourangeau. Paris, 1872, 8vo.; *Jaubert*—Glossaire du centre de la France. Paris, 1864–69, 2 vol. 4to.; *Vallerange*—Glossaire percheron. Paris, 1861, 8vo.; *Vocabulaire* du Haut-Maine. Le Mans, Paris, 1859, 8vo.; *Tarbé*—Glossaire de Champagne. Reims, 1851, 8vo.; *Chambure*—Glossaire du Morvan. Paris, Autun, 1878, 4to.; *Gui Barozai*—Glossaire bourguignon. Chatillon-sur-Seine, 1825, 12mo.; *Mignard* — Glossaire bourguignon. Dijon, 1856, 8vo.; *id.* Vocabulaire du dialecte de Bourgogne. Paris, Dijon, 1870, 8vo.; *Adam*—Les Patois lorrains. Vocabulaire patois-français et français-patois. Paris, 1881, 8vo.; *Contejean*—Glossaire du patois de Montbéliard. Montbéliard, 1876, 8vo.; *Oberlin*—Essai sur le patois lorrain du Ban de la Roche. Glossaire patois-lorrain. Index françois. Strasbourg, 1775, 8vo.; *Cordier* — Vocabulaire des mots patois de la Meuse. Paris, 1833, 8vo.; *Jaclot, de Saulny*—Vocabulaire patois messin. Paris, 1854, 12mo.; *Lorrain*—Glossaire du patois messin. Nancy, 1876, 8vo.; *Rolland*—Vocabulaire du patois messin de Rémilly, Woippy et Landroff. Paris, 1873-76, 2 vol. 8vo.; *Grandgagnage*—Dictionnaire étymologique de la langue wallonne. Liége, 1845–80, 2 vol. 8vo.; *Forir*—Dictionnaire liégois-français. Liége, 1866–74, 2 vol. 8vo.; *Hubert*—Dictionnaire wallon-français. Liége, 1857, 12mo.; *Remacle* — Dictionnaire wallon et français. Liége, 1839–43, 2 vol. 8vo.; *Chavée*—Français et wallon. Bruxelles, 1817, 18mo.; *Dictionnaire* roman, walon, celtique et tudesque. Bouillon, 1777, 4to.; *Corblet*—Glossaire du patois picard. Paris, 1851, 8vo.; *Legrand*—Dictionnaire du patois de Lille. Lille, 1856, 18mo.; *Debuire* — Glossaire lillois. Lille, 1867, 8vo.; *Vermesse*—Vocabulaire du patois lillois. Lille, 12mo.; *id.* Dictionnaire du patois de la Flandre française. Douai, 1867, 8vo.; *Hécart*—Dictionnaire rouchi-français. Valenciennes, 1834, 8vo.; *Sigart*—Glossaire montois. Bruxelles et Leipzig, 1866, 8vo.; *Édélestand, Duméril*

—Dictionnaire du patois normand. Caen, 1849, 8vo.; *Bois (du)*—Glossaire du patois normand. Caen, 1856, 8vo.; *Le Héricher*—Histoire et Glossaire du normand, de l'anglais et du français. Paris, Avranches, 3 vol. 8vo.; *Decorde*—Dictionnaire du patois du pays de Bray. Paris, Rouen, Neufchatel, 1852, 8vo.; *Vasnier*—Dictionnaire du patois normand de Pont-Audemer. Rouen, 1862, 8vo.; *Pluquet*—Noms triviaux du patois de Bayeux. Rouen, 1834, 8vo.; *Lamarche*—Extrait d'un dictionnaire du patois de Cherbourg, Valognes et Saint-Lo. Cherbourg, 1843. Saint-Lo, 1851, 2 vol. 8vo.; *Joret*—Dictionnaire du patois normand du Bessin. Paris, 1881, 8vo.; *Métivier*—Dictionnaire du dialecte de Guernesey. London, Edinburgh, 1870, 8vo.; *Favre*—Glossaire du Poitou, de la Saintonge et de l'Aunis. Niort, 1867, 8vo.; *Rousseau*—Glossaire poitevin. Niort, 1869, 8vo.; *Beauchet-Filleau*—Glossaire des mots poitevins de Chef-Boutonne. Niort, Melle, 1864, 8vo.; *Lévrier*—Dictionnaire du patois poitevin. Niort, 1867, 8vo.; *Boucherie*—Patois de la Saintonge. Glossaire. Angoulême, 1865, 8vo.; *Jónain*—Dictionnaire du patois saintongeais. Royan, 1869, 8vo.; *Ménière*—Glossaire angevin. Angers, 1880, 8vo.

XVI°. WALLACHIAN: *Bobb* — Dictionariu rumanesc, lateinesc si unguresc. Clus, 1822–23, 2 vol. 8vo.; *Lexicon* Valachico-Latino-Hungarico-Germanicum. Budæ, 1825. 8vo.; *Balasiescu* — Dictionarium Latino-Romanicum. Cibinii, 1848, 8vo.; *Schinnagl* — Lectiunariu latinu. Dictiunariu latinu. Blasiu, 1864, 8vo.; *Frollo* — Vocabolario italiano-romanesco. Pest, 1868, 8vo.; *Vaillant* — Vocabulaire français-roumain et roumain-français. Boucouresti, 1840, 2 vol. 8vo.; *Poyenaar, Aaron, Hill*—Vocabulaire francais-valaque. Boucourest, 1840–41, 2 vol. 8vo.; *Codresco*—Dictionariu franceso-romanu. Iasii, 1859, 2 vol. 16mo.; *Pontbriant (de)*—Dicțiunaru româno-francesu. Bucuresci, Göttinge, 1862, 4to.; *Cihac (de)*—Dictionnaire d'étymologie daco-romane. Éléments latins. Francfort s/M., 1870, 8vo.; *id.* id. Éléments slaves, magyars, turcs, grecs-moderne et albanais. id., 1879, 8vo.; *Miklosich* — Istro- und macedo-

rumunische Sprachdenkmähler. Istro- und macedo-rumunischen Wörterbucher. Italienischer Index zum istro-rumunischen Vocabular. Wien, 1881–82, 2 vol. 4to.

Explanation of the Abbreviations used in the following List.

N.B.—The figures show the languages according to the list (which see).

Abr. Abruzzese, dial. 2.
Agén. Agénois, subd. 12.
Alatr. Alatrino, var. 2.
Ang. Angevin, subd. 15.
Aost. Aostan, dial. 13.
Arag. Aragonese, subd. 4.
Ard. Ardennois, subd. 15.
Ast. Asturian, dial. 4.
Auv. Auvergnat, dial. 12.
Bar. Barese, subd. 2.
Bay. Bayonnais, var. 12.
Béarn. Béarnais, subd. 12.
Beir. Beirão, var. 5.
Bell. Bellunese, subd. 2.
Berc. Berciano, var. 5.
Berg. Bergamasco, dial. 7.
Berr. Berrichon, subd. 15.
Bol. Bolognese, dial. 2.
Bresc. Bresciano, subd. 7.
Bress. Bressan, dial. 13.
Briv. Brivadois, subd. 12.
Broy. Broyard, dial. 13.
Burg. Burgundian, dial. 15.
Castr. Castrais, subd. 12.
Cév. Cévenol, subd. 12.
Champ. Champenois, subd. 15.
Com. Comasco, var. 5.
Cors. Corsican, subd. 2.
Crem. Cremasco, var. 7.
Cremn. Cremonese, subd. 7.
Dauph. Dauphinois, subd. 12; dial. 13.
Eng. Engadinese, dial. 9; var. 9.
Ferr. Ferrarese, dial. 7.
[1] *Flor.* Florentine, dial. 2.
[1] *For.* Forézien, dial. 13.
Fourg. Fourgois, var. 13.
Franc. Franc-Comtois, dial. 13.
Frib. Fribourgeois, dial. 13.
Gal. Galician, subd. 5.
Gasc. Gascon, dial. 12.
Gen. Genevese, var. 13.
Gruér. Gruérin, subd. 13.
Guern. Guernesiais, var. 15.
Jur. Jurassien, subd. 13.
Lang. Languedocien, dial. 12.
Lill. Lillois, subd. 15.
Lim. Limousin, dial. 12; subd. 12.
Lorr. Lorrain, dial. 15.
Lucch. Lucchese, var. 2.
Maj. Majorcan, var. 11.
Manc. Manceau, subd. 15.
Mant. Mantovano, subd. 7.
March. Marchigiano, var. 2; subd. 2.
Ment. Mentonese, dial. 6.
Mess. Messin, subd. 15.
[1] *Mil.* Milanese, dial. 7.

[1] Names printed in small capitals show the dialects which represent the whole language.

Min. Minorcan, var. 11.
Minh. Minhoto, var. 5.
Mir. Mirandolese, var. 7.
Mod. Modenese, subd. 7.
Mont. Montois, subd. 15.
Montb. Montbéliardais, subd. 15.
Montp. Montpelliérain, subd. 12.
Morv. Morvandeau, subd. 15.
Nam. Namurois, subd. 15.
Narb. Narbonnais, subd. 12.
Neap. Neapolitan, dial. 2.
Neuf. Neufchâtelois, dial. 13.
Niç. Niçard, subd. 12.
Niv. Nivernais, subd. 15.
Norm. Norman, dial. 15.
Oberh. Oberhalbsteinisch, subd. 9.
[1] *Oberl.* OBERLÄNDISCH, DIAL. 9.
Pad. Padovano, subd. 2.
Parm. Parmesan, dial. 7.
Pav. Pavese, subd. 7.
Perch. Percheron, subd. 15.
Piac. Piacentino, subd. 7.
Pic. Picard, dial. 15.
Piedm. Piedmontese, dial. 7.
Pis. Pisan, var. 2.
Poit. Poitevin, dial. 15.
Querc. Quercinois, var. 12.
Queyr. Queyrassien, var. 12.
Regg. Reggiano, subd. 7.
Rioj. Riojano, var. 4.
Rom. Roman, var. 2.
Romg. Romagnuolo, dial. 7.
Rouch. Rouchi, subd. 15.
Rouerg. Rouergat, dial. 12.
Rov. Roveretano, subd. 2.
Saint. Saintongeais, subd. 15.
Sass. Sassarese, dial. 2.
Sav. Savoyard, dial. 13.
Sic. Sicilian, dial. 2.
Sienn. Siennese, var. 2.
Tar. Tarantino, dial. 2.
Temp. Tempiese, subd. 2.
Ter. Teramano, subd. 2.
Tic. Ticinese, subd. 7.
Toul. Toulousain, subd. 12.
Tour. Tourangeau, var. 15.
Triest. Triestino, var. 2; subd. 8.
Tyr. Tyrolese, dial. 9.
Val. Valaisan, dial. 13.
Vald. Valdese, var. 7.
Valenc. Valenciano, var. 11.
Valt. Valtellinese, subd. 7.
Vaud. Vaudois, dial. 13.
Ven. Venitian, dial. 2.
Ver. Veronese, subd. 2.
Vierv. Viervetois, var. 15.
Vic. Vicentino, subd. 2.
Vosg. Vosgien, dial. 13; subd. 15.
Wall. Walloon, dial. 15.

OTHER EXPLANATIONS AND ABBREVIATIONS.

acc. according; *accus.* accusative; *coll.* collectively; *dial.* dialect; *East.* Eastern; *fem.* feminine; *North.* Northern; *pl.* plural; *South.* Southern; *subd.* sub-dialect; *var.* variety; *West.* Western; + plus.

By *Bible*, after a Wallachian word, the edition of Jassy, 1865–69, is exclusively meant.

** indicate the Low Latin words, and * is prefixed in every

[1] Names printed in small capitals show the dialects which represent the whole language.

language, dialect, subdialect, or variety to those words which are antiquated, or obsolete, or uncommon, or not very common, or less used, or not principally used, or used in a figurative sense.

Names of localities or explicative words are put in a parenthesis; and, if they be authors' names or titles of works, they are always preceded by the words, *acc. to*, in order to distinguish them from local names.

When the name of one of the sixteen languages is immediately followed by that of its dialect, the word quoted belongs only to the dialect and not to the literary or principal dialect itself by which the whole language is represented.

Orthographical and other Remarks.

This list, although very rich in words connected with the vine, has no pretension to be complete. It is not such for two reasons: firstly, because it has not been in my power to collect all the words of this kind in all the Neo-Latin dialects, sub-dialects, and varieties; and, secondly, because I have purposely excluded from it: 1°. All definitions and compound words (except the English); 2°. Words not exclusively used in speaking of the vine, or at least not more particularly applicable to it; 3°. Regular diminutive or augmentative forms of words, when no accessory idea is added to that of diminution or augmentation; 4°. Names of peculiar qualities of vines or grapes, and those indicating their particular diseases; 5°. Names of operations relating to the culture of the vine; 6°. Names of vessels, etc.; 7°. Adjectives, verbs, and similar words indicating no material object.

The Low Latin and dialectal Italian, Spanish, Portuguese, and French names are not given when they do not differ more or less in form, meaning, or orthography from those still in use in the standard language to which they belong.

This applies also: 1°. To the Sardinian, Genoese, Gallo-Italic, Friulano, and Romanese words, when they are similar in every respect to the Italian; 2°. To the Catalonian words, when they do not differ from the Spanish and Old Provençal; 3°. To the Provençal words, when they are similar to those of French and Old Provençal; 4°. To the Franco-Provençal

words, if they be the same as those of French, Old French, and Old Provençal; 5°. To the Old French words, if they be similar to the French; 6°. To the French dialectal words, when they do not differ from the Old French; and, when a dialectal word is given in one of the principal dialects of a language, it is not repeated in the other dialects of the same language.

The words of the various languages, dialects, sub-dialects, and varieties contained in this list are generally given in the orthography adopted by the best authors of dialectal dictionaries. To write all these words in a strictly phonetical orthography common to all these forms of speech would have been very desirable; but, unfortunately, what is desirable is not always possible. This is certainly the case at present, not only because a great number of these dialects have never been treated phonetically in any work, but also because the most competent phonetists, even belonging to the same locality, disagree very often amongst themselves in their appreciation of the sounds. In a great number of instances, however, and when it has been possible for me to give my own appreciation of the sounds of those dialects which I know practically or have heard spoken by natives, I have taken upon myself (in the impossibility of applying to them a strictly phonetic orthography) to assist the future phonetists, by adopting several new means[1] for the rendering of certain sounds, as italic letters, small capitals, suppressions of letters, apostrophes, etc., excluding, however, all new characters, which would have altered too much the orthography in general use. I enter into some details:

1. (*a*, æ) are pronounced as *a* in *fat*.

2. (â) is pronounced as the Scotch *a* in "man," *man*.

3. (ă), nearly as *u* in *much*. In Latin, as *a* in *father*, but short.

4. (é, e) express generally the French *é*, but (e) sounds sometimes as semi-open *e*; and in the Portuguese usual

[1] Latin, Low Latin, Old Provençal, Old French, and French words are given in their established orthography, and Italian and Spanish words are also, with very few exceptions, retained unaltered. The adoption of these new means, therefore, does not apply, or applies very seldom, to these languages.

orthography (which I have not dared to alter in this particular), (é) sounds as the French è. This applies also to the Portuguese dialects.

5. (è) is pronounced as the French è.

6. (ê), generally, as the French é, except in Portuguese and its dialects, where it sounds as the French é, and in Romg., where it receives a peculiar sound of (4. e), verging slightly to (10. eu), as in "andê," *to go.*

7. (ë), as (4. é), but it occurs only in Romg.

8. (ẽ, i*n*, i*m*), as the French *in* in "vin," *wine,* (ẽ) being always atonic.

9. (*e*, '), both as the French *e* in "cheval," *horse.*

10. (eu), as the French *eu* in "peu," *little,* but it occurs in the list with this sound only in Genoese, Piedm., Auv., Jur., Gen., and Franc. Anywhere else (eu) sounds (4. e+21. u).

11. (î), as the Wallachian deep *î.*

12. (ĩ, *in*, *im*), as the Portuguese *im* in "marfim," *ivory.*

13. (ó, o), as the French *o* in "dévot," *devout,* but (o) sounds sometimes as a semi-open *o*; and (ó), in Portuguese, as the French *o* in "dévote," fem. of "dévot." This applies also to the Portuguese dialects.

14. (ò), as the French *o* in "dévote."

15. (ô), generally, as the French *ó,* but in Portuguese and its dialects, as the French *o* in "dévot," and in Romg., as (13. o), verging slightly to (18. œ), as in "côr," *heart.*

16. (ö), as (13. ó), but it occurs only in Romg.

17. (*o*), as *oo* in *food,* but short.

18. (œ), as the French *eu* in "veuf," *widower.*

19. (ou), as (21. u), but it occurs in the list with this sound only in Provençal, Franco-Provençal, French, and their dialects. Anywhere else (ou) is (13. 0+21. u).

20. (ȯu), as (2. â+21. u), or nearly so.

21. (u), as *oo* in *food,* but short, except in Provençal, Franco-Provençal, French, and their dialects, where (u) is (24. *u*).

22. (û), as *oo* in *good,* or nearly so.

23. (u*n*, u*m*), as French "un," *one.*

24. (*u*), as the French *u.*

25. (*b*, *v*), as the Spanish *b*, a continuous bi-labial sound, as in "haba," *bean.*

26. (c), before *a*, *æ*, *ł*, *o*, *u*, and the consonants, or at the end of a word, is generally pronounced as *c* in *calf*, but before *e* and *i* it receives the sound (50. tch) in Italian and its dialects, in the Non-Italian dialects of Italy, and in Wallachian; the sound of (51. th), in Spanish and its dialects and in the Portuguese dialects of Spain; and the sound of *s* in *so*, anywhere else, including Northern Gal.

27. (ch) is pronounced as *c* in *calf* in Italian and its dialects, in the Non-Italian dialects of Italy, and in Wallachian; as (50. tch), in Spanish and its dialects and in the Portuguese dialects of Spain; as the German *ch* in "nacht," *night*, in Saint.; and as the English *ch* anywhere else.

28. (chj), as a sound intermediate between (50. tch) and the palatalized *k*; as in Friulano "ras-chje," *a small bunch of grapes.*

29. (dh), as *th* in *the.*

30. (dj), as the English *j.*

31. (dz), as the Italian *z* in "la zona," *the zone.*

32. (*dd*), as a strong velar *dd*; as in *Sic.* "arìddaru," *grape-stone.*

33. (g), as *g* in *go*, before *a*, *o*, *u*, and the consonants, but before *e* and *i*, as (30. dj), in Italian and its dialects, in the Non-Italian dialects of Italy, and in Kutzo-Wallachian; as the German *ch* in "nacht," in Spanish and its dialects; as (50. tch), in Valenc.; as the German guttural continuous *g* in "tage," *days*, in Saint.; and as *s* in *pleasure*, anywhere else.

34. (ghj), as a sound intermediate between (30. dj) and the palatalized hard *g*; as in Temp. "scalughja," *a small bunch left behind by vintagers.*

35. (gl) before *i* not followed by a vowel and (gli) before any other vowel than *i* are pronounced as (39. lh) in Italian, its dialects, and Romanese. Anywhere else, as hard *g*+*l*.

36. (h), as the German *h*, in Gasc., Lorr., Vosg., Mess., and Wall. Anywhere else it is mute.

37. (*hh*), as the Arabian ح.

38. (j), as *y* in *yes*, it occurs only in the Italian and Non-Italian dialects of Italy; as the German *ch* in "nacht," in Spanish and its dialects; as (50. tch), in Valenc.; as the German *g* in "tage," in Saint.; and as *s* in *pleasure*, anywhere else.

39. (lh, ly), as the Italian *gl* in "figli," *sons*.

40. (ll), as the preceding, but only in Spanish, its dialects, in the Non-Spanish dialects of Spain, and also frequently in French and its dialects. The Italian *ll* is pronounced as a strong *l*, which applies also to the Central and Southern Italian. Anywhere else (ll) is pronounced as a single *l*.

41. (*lc*), as a strong German *ch* in "nacht." [1]

42. (*ld*), as a strong Manx dental *l* in "ooyl," *apple*.[1]

43. (*lt*), as the strong Welsh *ll* in "colli," *to lose*. [1]

44. (*m*, *n*) are not pronounced, but the preceding vowel becomes nasal.

45. (N), as *ng* in *singer*.

46. (nh, ny, ñ), as the French *gn* in "digne," *worthy*.

47. (s), as *s* in *so*, when it does not occur between two vowels, in all the words of the list; and, generally, as the English *z*, when it does. In a very great number, however, of Italian, Tuscan, and Central or even Northern March. words, and in all those belonging to the Roman and Southern Italian dialects, to Spanish and its dialects, to the Portuguese dialects of Spain, to Valenc., and to Wallachian, *s* occurring between two vowels is not pronounced as an English *z*, but as *s* in *so*.

48. (ss), as *s* in *so*, except in Italian and in its Central and Southern dialects, where it is pronounced as a strong voiceless *s*, as in "osso," *bone*.

49. (*s*), as the English *z*.

50. (tch, tx), as *ch* in *child*.

51. (th), as *th* in *thick*.

52. (ts), as the Italian *z* in "la zappa," *the spade*.

53. (ty), as a palatalized *d*; as in Béarn. "bitatye," *vineyard*.

[1] See my "Observations on the pronunciation of the Sassarese dialect of Sardinia," in the "Transactions of the Society of Cymmrodorion of London." Vol. 4, p. 11, for (*lc*) and (*lt*), and p. 12, for (*ld*).

54. (x), as the English *sh*, except in Cagl. and Genoese, where it sounds as *s* in *pleasure*.

55. (z), generally, as the English *z*, but in Italian and its dialects and the Non-Italian dialects of Italy, as (52. ts); and in Spanish and in the Portuguese dialects of Spain, as (51. th). In Northern Gal., however, it is pronounced as *s* in *so*.

56. (ʒ), as (31. dz).

57. (´ `). Tonic accent. These two signs show very often tone and quality of sound at the same time, as in (4. é; 5 è; 13. ó; 14. ò; 20. òu). Whenever they indicate merely the tone, they are found expressed in print only: 1°., in the last syllable of words ended with a vowel; 2°., in the last syllable but one of words ended with a consonant; 3°., in the tonic syllable of words of more than two syllables. And every word bearing no printed accent is understood to have it: 1°., in the last syllable of words ended with a consonant; 2°., in the last syllable but one of words ended with a vowel.

These rules do not apply to French and its dialects, where the indication of the tonic accent is unnecessary on account of the total absence in them not only of proparoxytona, but even of real paroxytona. In fact, the numerous French words ended with *e* bearing no accent are paroxytona for the eyes, but real oxytona for the ears.

58. (¯). Long quantity.

59. (˘). Short Latin quantity. (See 3. ă).

Note that double consonants between two vowels are, in the Non-Italian dialects of Italy, almost always pronounced as if they were written single.

List of Neo-Latin Words connected with the Vine.

(1.) Vineyard: a.) An extent of ground planted with vines.

1. Latin: vīnĕă, *vīnĭă, *palmes; **binea, **vignea, **vinera, **vitis, **ceppa, **sarmentum (*acc. to. Diefenbach*), saramentum (*id.*).
2. Italian: vigna, vigneto, *vignazzo; *Central March.* cortina (*acc. to "Raccolta"*); *North. Cors.* bigna.
3. Sardinian: *Central*: binza; *South.* bingia.

4. SPANISH: viña; *Ast.* viñeu.
5. PORTUGUESE: vĩnh*a*; *Indo-Portuguese:* uzera, ouzera, vinho, orti, orte, orta.
7. GALLO-ITALIC: *Berg.* egna, igna, vidur, vignòl (*Romano*); *Bol.* vegna; *Romg.* *vignê; *Parm.* vignæ.
8. FRIULANO: vignaal, *vigne.
9. ROMANESE: *Oberl.* végna (*acc. to Carigiet*); *Tyr.* vignæ.
10. OLD PROVENÇAL: vinha, vinna.
11. CATALONIAN: *vinya*; *Valenc.* vinya.
12. PROVENÇAL: vigno; *Lang. b*igno; *Montp. b*igna; *Bay. b*igne; *Auv.* vigna; *Briv.* vegna.
13. FRANCO-PROVENÇAL: *Jur.* vena (*Saint-Amour*); *Fourg.* v'gneu; *Lower Val.* vegn'; *Vaud.* vegna; *Gruér.* vĩgn'; *South-East. Vosg.* vegn' (*Vagney*); vègn' (*id.*).
14. OLD FRENCH: vingne, vine, visne.
15. FRENCH: vigne; *Berr.* *chapon; *Perch.* vinn; *Upper Manc.* vingnẽ; *Champ.* vingg (*Marne*); *Champ.* végn (*Aube*); *Burg.* vègn; *Lorr.* vin (*Lalœuf*), vénn (*Pexonne*), véenn (*id.*), vènn (*id.*); *Vosg.* vén (*Le Tholy*), vigneu (*Ban-sur-Meurthe*), vigni (*Moyen-moutier*), végneu (*Provenchères*), végni (*Saales*), vénhĩ (*Vexaincourt*); *Wall.* viegn, vignôb; *Pic.* vingn; *Saint.* vegn.
16. WALLACHIAN: vïe, jïe (*popularly*), vïă (*acc. to the Bible*), viniă (*acc. to Schinnagl*); *Kutzo-Wallachian:* ginye; *Istro-Wallachian:* terta.

(2.) Vineyard: b.) An extent of land laid out in vineyards a.).

1. LATIN: vīnētum; **biniale, **vignalis, **vignoblum, **vinablium, **vinata, **vineale, **vinearium, **vineatica, **vineatus, **vinena, **vinenea, **vinericia, **vineta, **viniale, **vinoblium, **vinobre, **vinolium.
2. ITALIAN: vigneto, *vignaio, *vignato, *vignata; *Sic.* vignitu, *vignetu, vignali, *vignera, vignazzu; *Abr.* vignal'; *Neap.* vignale, vetimm*a*; *Pad.* vignale, videgà; *Bell.* vidigà; *Rov.* vignal.
3. SARDINIAN: *Central:* binsada.

4. SPANISH: viñedo, *veduño, *viduño, *vidueño.
5. PORTUGUESE: vinhédo, *vinhar.
7. GALLO-ITALIC: *Mil.* vidor; *Berg.* vidur, vignòl (*Romano*); *Parm.* vidòur.
8. FRIULANO: vignaal.
10. OLD PROVENÇAL: vinnal, *vinnar, vinher, *vinhier, vinayres, *vinares.
11. CATALONIAN: *v*inyer, *v*inyar, **v*inyet, *v*inyedal; *Valenc.* vinyèdo, vinyedo, *vinyero; *Maj.* vinyēt.
12. PROVENÇAL: vignoble, vigneiredo, vignarés; *Lang.* *b*igneirèdo; *Toul.* *b*ignè, *b*ignés; *Béarn.* *b*itatye; *Central Rouerg.* *b*ignouople, **b*ignople, *b*ignal (*Saint-Geniez*); *Auv.* pan.
13. FRANCO-PROVENÇAL: *Lower Dauph.* vignoblou; *Vaud.* v'gnoublho, v'noublho, v'gnoladzo, vignoladjo; *South-East. Vosg.* vignob'.
14. OLD FRENCH: vignou, vignoy, vignau, vigno, vignole, vignol, vigneul, ? vignon.
15. FRENCH: vignoble; *Berr.* vinobl, *cuvaj.
16. WALLACHIAN: vïet (*acc. to Bobb*), vinet (*id.*).

(3.) A plantation of vines made up of several portions of land.
1. Latin; **complanatum, **complanctum, **complantum.
5. PORTUGUESE: b*acellad*a.
15. FRENCH: complant; *Poit.* pll*an*té.

(4.) A district of vineyards.
15. FRENCH: *Berr.* b*an*née, b*an*nī.

(5.) A farm formed of vineyards held on condition of the proprietor's receiving some portion of the produce.
15. FRENCH: *Mess.* mouétross.

(6.) A plantation of young vines.
1. LATIN: nŏvellētum; **planterium, **maleollus, **malheolus, **malholius, **malhollium, **maliolus, **malleollus, **malliolus, **mallolius, **vinale, **vinhale, **malones *pl.*, malhones, *pl.*, malolem *accus.*

2. ITALIAN: *Tar.* past'n.
4. SPANISH: majuelo, **b*acillar, **b*acelar.
5. PORTUGUESE: b*a*céll*o*.
11. CATALONIAN: m*a*llol*a*, m*a*yol*a*, m*a*llol, m*a*yol; *Maj.* m*a*yòl.
12. PROVENÇAL: plantié, plantado; *Lang.* malhol, plantiè, *plan; *Cév.* malhaou, malhoou, *malhoú, *mayoú; *Montp.* plantada; *Gasc.* planto; *Central Rouerg.* plontado, *plontió, *plon, plontoú, molhouol, *molhol.
13. FRANCO-PROVENÇAL: *Jur.* pl*a*ntée; *Broy.* tchapounār.
14. OLD FRENCH: mailhol, malhol, mailole.
15. FRENCH: *plantat; *Poit.* pll*a*ntt.

(7.) A nursery-ground of vines.
1. LATIN: vītĭārĭum.
7. GALLO-ITALIC: *Romg.* vidéra.
12. PROVENÇAL: *Central Rouerg.* plontado, *plontió.
15. FRENCH: *mess.* pipinn; *Lower Manc.* poupinièrr (*acc. to Lorrain*).

(8.) An enclosed vineyard.
15. FRENCH: *Berr.* ma.

(9.) A vineyard all in one portion.
15. FRENCH: *Saint.* pyantī, pyantitt.

(10.) A detached portion of a vineyard.
15. FRENCH: *Berr.* ecar.

(11.) Vineyard of which the rows are laid out in trellises.
4. SPANISH: *b*acelar, **b*acillar.
7. GALLO-ITALIC: *Piem.* autin.

(12). A vineyard laid out after the fashion of "gamet" vineyards.
15. FRENCH: *Champ.* gamiérr (*Aube*).

(13.) A vineyard upon a hill.
7. GALLO-ITALIC: *Mil.* ronch.

16. WALLACHIAN: déal, podgorie, podgoriă (*acc. to Pontbriant*), vĭet (*acc. to Bobb*), vinet (*id.*).

(14.) Vineyards upon hills (*coll.*).
7. GALLO-ITALIC: *Mil.* roncaja.

(15.) Vineyards upon hills, laid out in terraces of steps (*coll.*).
7. GALLO-ITALIC: *Mil.* roncaja; *Com.* ronch.
8. FRIULANO: ronch.
15. FRENCH: *Ang.* chapio.

(16.) A place where male vines grow.
1. LATIN: mascŭlētum.

(17.) A plantation of undressed vines abounding with shoots.
4. SPANISH: *b*acelar, **b*acillar.

(18.) A vineyard of wild vines.
12. PROVENÇAL: *Cév.* lambrusquièiro.

(19.) Vine: The plant which produces grapes.
1. LATIN: vītis, *vīnĕă, *palmes, *ūva; **trelhia, **ceppa.
2. ITALIAN: vite, *vigna; *Central March*, ite (*Fabriano*); *North. Cors.* bita; *Sass.* viddi; *Sic.* viti; *Tar.* cippòn; *Neap.* vit*a*; *Ven.* vida; *Vic.* visela; *Rov.* guida.
3. SARDINIAN: *Central*: bide, *binsa; *South.* sermentu, *sarmentu, idi (*in some places*).
4. SPANISH: vid, *parra, *viña; *Ast.* vide.
5. PORTUGUESE: vidêir*a*, vid*e*, *vīnh*a*; *Indo-Portuguese*: vinha, vidé, vida.
7. GALLO-ITALIC: *Mil.* vit; *Berg.* it, viit, *Crem.* ida; *Bol.* vid; *Romg.* vida; *Parm.* vidæ; *Piedm.* vis, vi.
8. FRIULANO: vid, vit; *Triest.* wi.
9. ROMANESE: *Oberl.* vit; Tyr. vignæ.
10. OLD PROVENÇAL: vit.
11. Catalonian: cep, *vinya, parra; *Maj.* cep.
12. PROVENÇAL: vigno, vign*a* (*Nîmes*); *Lang.* *b*igno; *Montp.* *b*igna; *Gasc.* *b*it; Bay. ou*b*e; *Lower Lim.* trelho; *Auv.* vigna; *Briv.* vegna.

13. FRANCO-PROVENÇAL: *Bress.* cepa; *Fourg.* v'gneu; *Lower Val.* vegn'; *Vaud.* vi; *South-East Vosg.* vegn' (*Vagney*), vègn' (*id.*).
14. OLD FRENCH: vit, *vingne, *vine, *visne.
15. FRENCH: vigne; *Perch.* vinn; Upper *Manc.* vingnẽ; *Champ.* vingg (*Marne*); *Champ.* végn (*Aube*); *Morv.* vingn; *Burg.* vègn; *Lorr.* vin (*Lalœuf*), vénn (*Pexonne*), véenn (*id.*), vènn (*id.*); *Vosg.* vén (*Le Tholy*), vigneu (*Ban-sur-Meurthe*), vigni (*Moyen-moutier*), végneu (*Provenchères*), végni (*Saales*), vénhī (*Vexaincourt*); *Wall.* vignôb; *Pic.* vangn; *Saint.* vegn.
16. WALLACHIAN: vitsă, jitsă (*popularly*), vitse (*acc. to Bobb*), vïe (*acc. to the Bible*), vïă (*id.*); *Kutzo-Wallachian*: gite; *Istro-Wallachian*: ruje, bráidă, broáidă, vinyal.

(20.) Quality and kind of vine.
2. ITALIAN: vitigno, *vizzato; *Sienn.* vitazzo; *Neap.* vetimma; *Ven.* vignal.
4. SPANISH: veduño, *viduno, *vidueño.
5. PORTUGUESE: vidõnho.
7. GALLO-ITALIC: *Mil.* vidor; *Com.* vidòo; *Berg.* vidur; *Bol.* vidòur; *Romg.* vdez, *videz, vidér, vidéra.
14. OLD FRENCH: cepage.
15. FRENCH: *cépage; *Berr.* viin, cupin; *Saint.* visan (*acc. to Jonain.*).

(21.) Quantity of vines.
2. ITALIAN: *Ven.* vignal; *Vic.* vignale.
7. GALLO-ITALIC: *Mil.* vidor; *Com.* vidòo; *Berg.* vidur; *Bol.* vidòur; *Romg.* vdez, *videz, vidéra.

(22.) Vines arranged quincuncially.
12. PROVENÇAL: platissado.

(23.) A shrublike vine.
1. LATIN: ** *see* (51.).

(24.) A vine keeping itself up by the twining of its branches.
14. OLD FRENCH: trexe.

(25.) A vine-trellis.

1. LATIN: pergŭlă, trĭchĭlă, *trĭchĭlum, *trĭclă, *trĭclĕă, *trĭclĭă; **trelia, **trigila, **trigula, **trilia, **trilla, **trillia, **parrale, **topia.
2. ITALIAN: pèrgola, *pergolato, *pergolarìa; *Temp.* trigghja; *Sass.* parrali; *Sic.* prèula, pèrgula; *Tar.* prev'l; *Neap.* prèol*a*, prègol*a*, prèvol*a*.
3. SARDINIAN: *Central*: pèrgula, triga, trija, *tricla; *North.* parra, parrali.
4. SPANISH: parral.
5. PORTUGUESE: parrêiral.
6. GENOESE: angiòu, teupia, *topia; *Ment.* traja.
7. GALLO-ITALIC: *Mil.* tòpia, pèlgora; *Romg.* pérgula; *Ferr.* pèrgula; *Parm.* pærgolæ; *Piac.* tòppia; *Pav.* topiæ.
8. FRIULANO: pièrgule, piàrgule.

10. OLD PROVENÇAL: treilla, *trelha, *trilla.
11. CATALONIAN: parral, *trill*a*.
12. PROVENÇAL: trèlho, trelh*a* (*Nîmes*), trèyou (*Arles*), aoutiN, *ooutiN, *fielagno, *fieragno, filagno (*Var*), baN *pl.* (*Hières*), baNc *pl.* (*id.*); *Lang.* trelho; *Gasc.* trilho.
13. FRANCO-PROVENÇAL: *Lower Dauph.* trelh'; *Lower Val.* bèrfa.
14. OLD FRENCH: troille, traille, treulle, trelle.
15. FRENCH: treille; *Berr.* chadéenn (*West*); *Saint.* treuill.

(26.) Several vine-trellises united together.

1. LATIN: **pergolatus, **trilhatum.
2. ITALIAN: pergolato, *pergoleto; *Sic.* priulatu, pirgulatu, pergulatu; *Tar.* privulit; *Ven.* pergolà.
4. SPANISH: emparrado.
5. PORTUGUESE: latad*a*.
7. GALLO-ITALIC: *Mil.* topiàa, pelgoràa; *Com.* topiada; *Bol.* pergolat; *Regg.* perglèda; *Romg.* pergulêt; *Parm.* pærgolà; *Pav.* tupià.
11. CATALONIAN: emparrat; *Valenc.* emparrat.

12. PROVENÇAL: aoutinado, *ooutinado; *Lang.* trelhá; *Gasc.* trilhado; *Central Rouerg.* trelhat, *trelhadje; *North. Rouerg.* trilhat (*Entraygues*).
15. FRENCH: *Berr.* trillāj, trillaj, *tréillaj; *Champ.* lés (*Aube*), panno (*id.*).

(27.) A vine climbing a wall or a tree.
1. LATIN: pergŭlānă; **pergula, **camborta.
4. SPANISH: parra.
5. PORTUGUESE: parrêira.
6. GENOESE: *Ment.* traja.
11. CATALONIAN: parra.
12. PROVENÇAL: trèlho, trelha (*Nîmes*), trèyou (*Arles*); *Lang.* trelho; *Gasc.* trilho; *Auv.* treglha.
13. FRANCO-PROVENÇAL: *Lower Dauph.* trelh'.
14. OLD FRENCH: treix, traix, chambry (*acc. to Lorraine*), chambord (*id.*).
15. FRENCH: treille; *Berr.* trill, trillâj, trillaj, tréillaj, chadéenn (*West*); *Champ.* otin (*Aube*), utin (*id.*); *Morv.* rājignée (*neighbourhood of Avallon*); *Lorr.* chambrè (*Allain*); *Mess.* chambri, châbri (*Rémilly*); *Ard.* chabli.

(28.) A vine growing on props.
2. ITALIAN: broncone (*acc. to Manuzzi*); *Neap.* tennecchia; *Ven.* tirèla.
7. GALLO-ITALIC: *Romg.* tirèla (*Imola*); *Piac.* tiròN.
15. FRENCH: *Berr.* jouèl.

(29.) Vines growing on props (*coll.*).
2. ITALIAN: broncone (*acc. to Manuzzi*).
12. PROVENÇAL: *cavaliero.

(30.) A vine climbing over very high props.
14. OLD FRENCH: hautaigne.

(31.) A vine growing on props parallel to the ground.
15. FRENCH: *Champ.* fourch (*Marne*), grapillon (*id.*); *Champ.* échamm (*Aube*), échamé (*id.*)

(32.) A straight and long row of vines held together by stakes and poles.

2. ITALIAN: anguillare; *Sass.* òld*i*ni; *Tar.* impalat; *Rov.* bina.
3. SARDINIAN: *Central*: òrdine; *South* giuali.
7. GALLO-ITALIC: *Berg.* trosa; *Bresc.* filù, tiradur; *Bol.* alva; *Regg.* perglê; *Romg.* lazéra; *Parm.* tiradæ; *Pav.* topiæ; *Pied.* taragna,. filagn, *filagna, ressa (*a country word*).
14. OLD FRENCH: bairigne.
15. FRENCH: *Berr.* jouèlée; *Ard.* bérign.

(33.) Two or more straight and long rows of vines held together by stakes and poles.

2. ITALIAN: pancata; *Sienn.* anguillare, anguillaccio.
7. GALLO-ITALIC: *Bresc.* palada; *Mod.* pruvana; *Romg.* lazéra; *Mant.* tirèla; *Parm.* filagn.
13. FRANCO-PROVENÇAL: *Vaud.* uti*n* *pl.* (*Coppet*), oti*n* *pl.* (*id.*).

(34.) Vine carried along from tree to tree.

1. LATIN: rumpus, trādux, fūnētum; **travices *pl.*
2. ITALIAN: arbuscèllo (*acc. to Manuzzi*), *arbuscèlla (*id.*), *arbucèllo (*id.*), *arbucèlla (*id.*); *Country Tuscan* (acc. to Mattioli): pèrgola (*near Florence*); tira (*Valdarno*); salciaia (*Valdichiana*); tralciaia (*Mugello*); trecciaia (*Valdinievole*); ritòrta (*Casentino*), catena (*id.*); pendìa (*Versiglia*); *Pis.* pendaglìola (*acc. to id.*); *Lucch.* pendana; *Central March.* carneali *pl.* (Fabriano), tirate *pl.* (*id.*); *Ven.* tirèla.
7. GALLO-ITALIC: *Tic.* romp; *Bol.* bi*n*dana; *Mod.* tirela; *Romg.* tirê, tirèla (*Imola*).
8. FRIULANO: trauli.

(35.) A place planted with vines carried along from tree to tree.

1. LATIN: rumpŏtĭnētum.
7. GALLO-ITALIC: *Piac.* filagn; *Pav.* vidur.

(36.) A tree to which a vine clings and which it climbs.
5. PORTUGUESE: uvêira.
12. PROVENÇAL: trelhás, trelhá, *trilhá.
14. OLD FRENCH: hautain.

(37.) The utmost ranks of vines.
1. LATIN: antes *pl.*
16. WALLACHIAN: cep.

(38.) A vine-stock.
1. LATIN: mātĕrĭă, mātĕries; **ceppa, **vitis, **trad-ex.
2. ITALIAN: *North. Cors.* calzu; *Tar.* cippòn; *Bar.* ciuppòn.
4. SPANISH: cepa.
5. PORTUGUESE: cépa; *Beir.* uvêira.
6. GENOESE: *Ment.* sep.
7. GALLO-ITALIC: *Mil.* vidascia.
10. OLD PROVENÇAL: cep.
11. CATALONIAN: cep; *Maj.* cep.
12. PROVENÇAL: souco, souca (*Nîmes*); *Agén.* bidot; *Central Rouerg.* meto.
13. FRANCO-PROVENÇAL: *Lower Dauph.* cepa; *Vaud.* gourgna, grougna, *grolha, *gourlh', *gorgné, *gourgne.
14. OLD FRENCH: racimal.
15. FRENCH: cep; *Berr.* cè, coss, sar, beurtt, burtt, çupiz; *Mess.* hhouéill; *Wall.* lêp; *Ard.* sap; *Saint.* cètt.

(39.) A vine-stock bent round.
15. FRENCH: *Lorr.* chlooūnn.

(40.) A row of vine-stocks.
11. CATALONIAN: tira.
12. PROVENÇAL: fielagno, *fieragno, filagno (*Var*), ban *pl.* (*Hières*), banc *pl.* (*id.*); *Lang.* filholo, *lago; *Cév.* bidá.
13. FRANCO-PROVENÇAL: *Vaud.* aorgna, *orgna, *orna; *Franc.* ordon, ourdon, oudon, oudion, polèr'.

15. FRENCH: *Niv.* ourdo*n* (*Clamecy*); *Champ.* ordo*n* (*Marne*);

(41.) A young vine.
1. LATIN: **maleollus, **malheolus, **malholius, **malhollium, **maliolus, **malleollus, **malliolus, **mallolius.
4. SPANISH: *Rioj.* majuelo.
5. PORTUGUESE: bacéll*o*; *Gal.* maliolo.
10. OLD PROVENÇAL: maillol, malhol.
12. PROVENÇAL: *Cév.* malhaou, malhoou, *malhoú, *mayoú.
15. FRENCH: *Saint.* visa*n* (*acc. to Boucherie*).

(42.) A young vine-stock pruned for the first time.
15. FRENCH: *Poit.* ravalur.

(43.) A vine-stock until five years old.
15. FRENCH: *Saint.* pya*n*tt.

(44.) An old vine.
15. FRENCH: *Saint.* coss.

(45.) An old vine-stock rooted out for fuel.
4. SPANISH: ceporro.

(46.) A vine dying off.
15. FRENCH: *Champ.* mahonn (*Aube*).

(47.) A vine-stock bearing no grapes.
13. FRANCO-PROVENÇAL: *Frib. Broy.* tchapo*n*.

(48.) A deserted vine the sprigs of which entwine.
15. FRENCH: *Ard.* trè.

(49.) An undressed vine abounding with shoots.
4. SPANISH: parral.
11. CATALONIAN: parral.

(50.) An uncultivated old vine.
2. ITALIAN: *Sic.* vitusa.

(51.) A wild vine.
1. LATIN: **labrusca, **labrusta, **labustra, **laberosca, **labrosca (*all five also occurring, as well as* lambrusca, *acc. to Diefenbach, in the sense of* (8, 23, 52, 177, 179, 193).
2. ITALIAN: *Bell.* vidisòn.
4. SPANISH: l*a*brusca, parriza, *parron.
5. PORTUGUESE: l*a*brusc*a*.
10. OLD PROVENÇAL: labrusca, lambrusquieira.
11. CATALONIAN: ll*am*brusc*a*; *Valenc.* parrissa.
12. PROVENÇAL: lambrusco, lambruscou (*Arles*), embrusc*a* (*Nîmes*), *lambrusquiero, treilhiero, eigrassiero, bedigan*a* (*Nîmes*); *Niç.* bedigana; *Upper Dauph.* lam*b*rutso; *Lang.* lam*b*ruisso, lam*b*resquièiro, trelhèiro; *Cév.* lambrusquièiro; *Montp.* lam*b*rusca; *Lower Lim.* lom*b*rustso; *Rouerg. b*it-haougue (*acc. to Azaïs*).
13. FRANCO-PROVENÇAL: *Jur.* lam*b*rutsa, lam*b*ritsa; *Lower Dauph.* lam*b*rusca; *Franc.* lam*b*rutch', lam*b*ritch'.
14. OLD FRENCH: lambrunche.
15. FRENCH: *lambruche, *lambrusque, *lambrot, *labrusque; *Berr.* lam*b*reuch, em*b*rinch (*Léré*), embrunch (*id.*), viann, vigann (*West.*), vicann (*id.*); *Upper Manc.* lam*b*reuchẽ, lam*b*run; *Poit.* rèsinètt.
16. WALLACHIAN: cúrpene.

(N.B.—*The Latin* lăbruscă, lăbruscum, *and the Italian* lambrusca, *lambrusco, *lambruzza, *do not mean so much* "a wild vine," *as a peculiar kind of it.*)

(52.) A large wild vine.
1. LATIN: **see (51.).

(53.) Wood left by a vine-dresser after cutting the vine.
13. FRANCO-PROVENÇAL: *Gen.* porteur.
15. FRENCH: *cource.

(54.) The dead wood of a vine.

12. PROVENÇAL: *Lang.* souquet; *Castr.* souquilhoú, souquil.

(55.) A vine-root.

15. FRENCH: *Champ.* couré (*Aube*).

(56.) Vine-roots (*coll.*).

15. FRENCH: *Mess.* hhouéill.

(57.) Roots of the vine remaining underground after the vineyard has been pulled up.

2. ITALIAN: *Tar.* vitùs.

(58.) The filaments of the roots of the vine.

15. FRENCH: *Champ.* chevlu (*Marne*).

(59.) A vine-branch.

1. LATIN: sarmentum, *dūrāmen, *dūrūmentum, palmes, *palma; **saramentum, **sarmenta, **sermens, **traucis, **tranix, **tranex, **trance.
2. ITALIAN: sermento, *sarmento, *sermente, tralcio, *tralce; *Central March.* sciarmiento (*Fabriano*); *Sass.* sermentu; *Sic.* sarmentu; *Neap.* chiaccone, tennecchia; *Pad.* tirèla (*acc. to Patriarchi*); *Ver.* tiron; *Bell.* refòs; *Rov.* monzina.
3. SARDINIAN: *Central*: sermentu, *sarmentu, bidighinzu; *South* pèrtia.
4. SPANISH: sarmiento.
5. PORTUGUESE: sarménto, vide; *Gal.* sarmênto, gromo, gromon.
6. GENOESE: puassa; *Ment.* traja.
7. GALLO-ITALIC: *Mil.* tròs, mèrza (*Upper Mil.*); *Com.* vidascia; *Berg.* mader; *Bresc.* sermeta, tròsa; *Bol.* sermèint, sarmèint; *Mod.* plòon; *Regg.* plon; *Romg.* sarment, *serment, cadnaza (*a country word*); *Mant.* mædar, graspa; *Parm.* mædèr, mædersanæ; *Piac.* parfil; *Piedm.* sermenta, *sarmenta, meil, *meir, mejè, majeul, *majeú; *Vald.* sarmanta, maé.

8. FRIULANO: vidizòn.
10. OLD PROVENÇAL: serment, *eisermen, *issermen, *palmes.
11. CATALONIAN: sarmènt, *sermènt; *Valenc.* eixarment, *sarment; *Maj.* sarment.
12. PROVENÇAL: avis, vis, *vise, *visi, *aví, sarmeiN, einsirmeiN, gavel (*Nîmes*), paraNgouN, *paravouN; *Upper Dauph.* vi; *Lang.* bis, bise, bisi, abit, *abis, sarmeN, eissirmeN *sermen, *issermeN, *eisermeN; *Toul.* eissermeN; *Agén.* ensirmeN; *Gasc.* charmeN, eicharmeN, *gaouero: *Béarn.* chermeN; *Lower Lim.* sirmeN; *Central Rouerg.* *golis; *Auv.* parasoú.
13. FRANCO-PROVENÇAL: *Bress.* sarman; *Neuf.* sèrm' (*North-Eastern Vignoble*); *Lower Dauph.* sarmanta.
14. OLD FRENCH: serment.
15. FRENCH: sarment; *Berr.* ché, *ma; *Lorr.* sarmott (*Domgermain*), marin (*Landremont*); *Montb.* serman; *Wall.* vi; *Pic.* gavèl; *Saint.* essarmen, essermen.
16. WALLACHIAN: vitsă, jitsă (*popularly*), vitse (*acc. to Bobb*), cep (*acc. to Frollo*), vlăstar, vlăstare (*acc. to "Lexicon"*), vlăjar, cúrpen (*acc. to Cihac*), cúrpăn (*id.*), cúrpene (*id.*), cúrpenă (*id.*).

(60.) Vine-branches (*coll.*).
2. ITALIAN: *Central March.* poderi *pl.* (*Fabriano*); *Tar.* *capidd *pl.* (*only used in the locution "in capidd"*).
5. PORTUGUESE: vidõnho.
7. GALLO-ITALIC: *Mil.* trosada; *Com.* trosàa; Romg. vidéra; *Piedm.* melaja (*acc. to "Psal.* 80–11," *Ed. of 1840*).
13. FRANCO-PROVENÇAL: *Vaud.* boulai, boulay'.
15. FRENCH: *Lorr.* fèhhatt *pl.* (*Mailly*).

(61.) Vine-branches cut to the size of the vine (*coll.*).
15. FRENCH: *Morv.* javal.

(62.) The chief branch of a vine.
1. LATIN: rĕsex, custos, sagitta, pollex.

2. ITALIAN: saéppolo, saéttolo, *guardia; *Sienn.* saetta; *Tar.* pedaròl; *Abr.* rès'ch', scarpetta; *Ven.* supion, maton; *Rov.* sgarz, garz.
4. SPANISH: perchon.
7. GALLO-ITALIC: *Mil.* popolanna; *Bresc.* trapèl; *Parm.* spròun.
11. CATALONIAN: pistol*a*, *pòlz*e.
15. FRENCH: *Mess.* mariin.

(63.) A strong vine-branch, capable of bearing from seven to eight buds.
15. FRENCH: *Ang.* couèst.

(64.) A vine-branch cut shorter than the other.
12. PROVENÇAL: souquilhoun.

(65.) A vine-branch growing from a new one and hanging attached to the soft part.
1. LATIN: mātĕrĭă, mātĕrĭĕs.

(66.) A vine-branch grown at the base of the vine.
2. ITALIAN: viticcio, vignuòlo; *Central March.* roccetta (*acc. to "Raccolta"*); *Ven.* troza.
7. GALLO-ITALIC: *Bol.* plòun.

(67.) A vine-branch turned bow-wise, with the top set in the ground.
1. LATIN: mergus, *candosoccus.
2. ITALIAN: capogatto, *mèrgo.
4. SPANISH: codadura.
7. GALLO-ITALIC: *Bresc.* gobada; *Piedm.* cugiòira.
11. CATALONIAN: capficat, tori*a*, colgat.
14. OLD FRENCH: marcot, margoute, margote, marguotte, planteis, planteir.
15. FRENCH: *Berr.* jacol, jacob; *Champ.* ployan (*Marne*); *Lorr.* beuildin (*Domgermain*), cain (*Allain*).

(68.) A vine-branch containing many bunches.
5. PORTUGUESE: *Berc.* carreña.
13. FRANCO-PROVENÇAL: *For.* viloun.

(69.) A vine-branch covered with buds.
3. SARDINIAN: *South.* carriadròxa.
4. SPANISH: *Arag.* alargadera.

(70.) A vine-branch with its leaves.
2. ITALIAN: *Ven.* pàmpano.
6. GENOESE: pàmpanu, *pampinu.
7. GALLO-ITALIC: *Romg.* pæ*m*pan, *pæ*m*pen.
10. OLD PROVENÇAL: pampol.
12. PROVENÇAL: pampo; *Upper Dauph.* vi; *Lang.* *pampre; *Upper Béarn.* pampoú; *Lower Lim.* *mouso; *Central Rouerg.* pompo, *pouompe, *pampe, *espampe, *romo, *ramo; *Auv.* pa*m*pre.
13. FRANCO-PROVENÇAL: *For.* bra*n*.
15. FRENCH: pampre.
16. WALLACHIAN: cúrpen (*acc. to Cihac*), cúrpăn (*id.*), cúrpene (*id.*) cúrpenă (*id.*).

(71.) A thin and barren vine-branch grown on the lower part and near the trunk of the vine.
4. SPANISH: jerpa.
5. PORTUGUESE: *Gal.* xerpa.
7. GALLO-ITALIC: *Valt.* rògne *pl.*
11. CATALONIAN: pa*d*rastre.

(72.) A cut vine-branch.
7. GALLO-ITALIC: *Com.* vidascia.

(73.) Cut vine-branches (*coll.*).
7. GALLO-ITALIC: *Valt.* vidisci*o*n.

(74.) A vine-branch transplanted with its roots.
2. ITALIAN: barbatèlla; *Sienn.* barbatèllo; *Central March.* barbato (*Fabriano*); *Sic.* varvotta, *barbotta; *Neap.* barbetell*a*.
4. SPANISH: *b*ar*b*ado, **b*ar*b*udo.
5. PORTUGUESE: *Gal.* *b*ar*b*ada.

7. GALLO-ITALIC: *Mil.* ràsol, rascè, magnòè (*a country word*); *Berg.* roersur, roersù; *Bresc.* predessa; *Bol.* tajol; *Regg.* tratora; *Romg.* caviluta, *cavluda; *Piac.* pruvanèiN; *Piedm.* barbatèla, capuN.
12. PROVENÇAL: barbé (*Valensole*), courbé (*Les Mées*); *Upper Dauph.* barbâ; *Lang.* *barb*ot, *barb*iot; *Toul.* *barb*oulat; *Lower Lim.* couidzodí, **bor*bado; *Central Rouerg.* *bor*budo.
13. FRANCO-PROVENÇAL: *For.* barbio; *Gen.* barbu*a*; *Vaud.* barbuva, barbua.
14. OLD FRENCH: chevelue.
15. FRENCH: sautelle; *Poit.* ch'volur; *Saint* ch'vlu.

(75.) A bundle of vine-branches.

1. LATIN: **javella, **gavelli *pl.*
6. GENOESE: *Ment.* gavele *pl.*
7. GALLO-ITALIC: *Mir.* vlup, *vidoN; *Parm.* vidærœl.
12. PROVENÇAL: gavèou, *djavèou; *Lang.* ga*b*el; *Cév.* *bisé; *Lower Lim.* dzovelo; *Central Rouerg.* monoul, go*b*elo (*Millau*); *South Rouerg.* go*b*èl (*Nant*); *Querc.* go*b*el.
15. FRENCH: javelle; *Poit.* javelo*n* (*Niort*); *Saint.* javel.

(76.) A bundle of vine-branches with the grapes hanging to them.

2. ITALIAN: pénzolo, pèndolo; *Sic.* pènnula; *Tar.* privular; *Neap.* piènnole; *Ven.* picagia, rozzada.
3. SARDINIAN: *Central*: pesu, appesile, pesile (*Goceano*); *South.* appiccòni.
6. GENOESE: pendessa.
7. GALLO-ITALIC: *Mil.* ròsch, fiocch (*a country word*), fiocchèt (*id.*), mazzèt (*id.*); *Berg.* rò*s*, trosa (*acc. to Zappettini*); *Bresc.* picaja, pendœs; *Regg.* ulz; *Parm.* uls, *ro*s*; *Piac.* rœzz.
8. FRIULANO: rawèzz, arwèzz, riwèzz.
11. CATALONIAN: p*e*njoy, *p*e*njoll; *Valenc.* pentxoll: *Maj.* penjòy.

12. PROVENÇAL: cargueto, mouissino, visado, *trelheto; *Niç.* visada; *Lang.* andot, *b*isado; *Gasc.* *mouisseno; *Central Rouerg.* pigno, *pino, *pinèlo, *pinèl, *cargo.
14. OLD FRENCH: moessine, moisine, mainnesine (*acc. to Lorrain*).
15. FRENCH: moissine; *Tour.* mosill; *Berr.* moussinn, mou*in*sinn, mousslinn; *Wall.* plôy.
16. WALLACHIAN: vislă (*acc. to Codresco*).

(77.) A packet consisting of several bundles of vine-branches with the grapes hanging to them.
12. PROVENÇAL: *Central Rouerg.* pinèlo.

(78.) Twelve bundles of vine-branches tied with a withe.
15. FRENCH: *Saint.* javel.

(79.) A small bundle of vine-branches.
15. FRENCH: *Morv.* zéval (*part of Morvan nivernais*).

(80.) A small bundle of vine-branches roughly representing a child coiffed with a biggin.
15. FRENCH: *Saint.* beyinn.

(81.) An old hardened vine-branch.
1. LATIN: drăco, jūnĭcŭlus.
4. SPANISH: serpa.
5. PORTUGUESE: *Gal.* serpa.
7. GALLO-ITALIC: *Mil.* bernardo*n*.
11. CATALONIAN: *v*erguer.

(82.) A dry vine-branch.
1. LATIN: sarmentum.
2. ITALIAN: sermento, *sarmento, *sermente; *Sic.* sarmentu; *Neap.* chiaccone; *Rov.* sarmen*t*a.
5. PORTUGUESE: sarménto; *Gal.* vides *pl.*
6. GENOESE: puassa.

7. GALLO-ITALIC: *Mil.* tròs; *Berg.* sèrmeda (*Valle Imagna*); *Bresc.* tròsa, sermeta; *Bol.* sermèint, sarmèint; *Mod.* vlop; *Romg.* sarment, *serment, cadnaza (*a country word*); *Mant.* mædar; *Piedm.* sermenta, *sarmenta; *Vald.* sarmanta.
10. OLD PROVENÇAL: serment, *eisermen, *issermen.
12. PROVENÇAL: avis, vis, *vise, *visi, *aví, sarmeiN, einsirmeiN, gavel (*Nîmes*); *Lang.* *b*is, *b*ise, *b*isi, a*b*it, *ab*is, sarmeN, eissirmeN, *sermeN, *issermeN, *eisermeN; *Toul.* eissermeN; *Agén.* ensirmeN; *Gasc.* charmeN, *eicharmeN, *gaouero; *Béarn.* chermeN; *Lower Lim.* sirmeN; *Central Rouerg.* *b*itch, **b*it, **b*its, **ob*ise, *ob*it (*Millau*), **ob*ic (*id.*), **ab*ise, **go*bit.
13. FRANCO-PROVENÇAL: *Bress.* sarman.
14. OLD FRENCH: serment.
15. FRENCH: sarment.
16. WALLACHIAN: vitsă, jitsă (*popularly*), vitse (*acc. to. Bobb*), cep (*acc. to Frollo*), surcéa (*acc. to Vaillant*), surcel (*acc. to "Lexicon"*), gătej (*acc. to the Bible*).

(83.) A bundle of dry vine-branches.
2. ITALIAN: *Rov.* sarmenta.
7. GALLO-ITALIC: *Regg.* vidoN.
15. FRENCH: *Berr.* beurtt, burtt.

(84.) A dead vine-branch used for the purpose of joining the extremities of two young vine-shoots.
7. GALLO-ITALIC: *Mil.* posca (*Brianza*).

(85.) Vine-branches of the wild vine.
15. FRENCH: *Poit.* treuillaj.

(86.) A flexible branch of a wild vine.
12. PROVENÇAL: *Lang.* *b*issano.

(87.) The portion of the vine-branch of the preceding year, remaining after the vine has been pruned.
12. PROVENÇAL: cargo, cornovi; *Central Rouerg.* ou*ob*ro, **ob*ro, *courretcho, courredjo (*Montbazens*).

15. FRENCH: *viète, *viette; *Berr.* arçon, piq-en-téer; *Champ.* arc (*Marne*), courgée (*id.*); *Champ.* plion (*Aube*), ployon (*id.*); *Ang.* archè, dag (*Beaufort*), couran (*id.*).

(88.) The tip of a vine-branch.

1. LATIN: flăgellum.
2. ITALIAN: *Sienn.* cacchio.
5. PORTUGUESE: pimpôlho, gômo, gómmo; *Gal.* bacêlo.
7. GALLO-ITALIC: *Mil.* garsè; *Parm.* plòun; *Piedm.* gorseul.
10. OLD PROVENÇAL: flagel.
12. PROVENÇAL: aparoun, apanoun.
15. FRENCH: *Berr.* vargou; *Champ.* brou (*Marne*); *Champ.* tal (*Aube*); *Mess.* mâriin (*Rémilly*); *Poit.* pouss.

(89.) The extremities of the vine-branches all together.

2. ITALIAN: capaia (*only used in the locution "a capaia"*).

(90.) The tip of the vine-branch remaining on the vine-stock after pruning.

4. SPANISH: saeta.
11. CATALONIAN: galet.

(91.) A vine-shoot.

1. LATIN: pampĭnus.
3. SARDINIAN: *South.* pudòni, cabudiana.
4. SPANISH: pámpano.
5. PORTUGUESE: pámpano.
6. GENOESE: pàmpanu, *pàmpinu.
7. GALLO-ITALIC: *Bresc.* trosa.; *Crem.* mader, madirol; *Romg.* pæmpan, *pæmpen; *Parm.* plòun, spròun; *Piedm.* brumbu.
11. CATALONIAN: *redolta; *Min.* pámpol.

(92.) A cutting of a vine.

15. FRENCH: *Lorr.* méyeuy (*Landremont*).

(93.) Remains of the pruning of the vine (*coll.*).
15. FRENCH: *Morv.* javal.

(94.) Abundance of vine-shoots.
4. SPANISH: pampanaje.
11. CATALONIAN: p*a*mpolad*a*.

(95.) Second shooting of the vine.
13. FRANCO-PROVENÇAL: *Lower Val.* r'byolo*n*.

(96.) Vine-shoots united and following the direction of a row of plants.
7. GALLO-ITALIC: *Piac.* parfil.

(97.) Braided vine-shoots (*coll.*).
2. ITALIAN: *Central March.* cortina (*acc. to a private and reliable informant*).
7. GALLO-ITALIC: *Com.* tròsa; *Bresc.* trosa.

(98.) A vine-shoot tied to a small stake.
7. GALLO-ITALIC: *Mil.* tròs; *Com.* tròsa.

(99.) A vine-shoot growing between two vine-branches.
2. ITALIAN: *Tar.* custaròl.

(100.) A vine-shoot with bunches, cut off from the vine.
15. FRENCH: *Mess.* mennchée.

(101.) A vine-shoot with two bunches, cut off from the vine.
2. ITALIAN: *Bell.* zèmpede.

(102.) A brittle young vine-shoot.
13. FRANCO-PROVENÇAL: *Gen.* bro.

(103.) A sterile vine-shoot.
1. LATIN: racemarius.

(104.) The juice of the vine-shoots.
4. SPANISH: pampanada.

(105.) A bundle consisting of a few vine-shoots.
2. ITALIAN: *Pad.* tirèla.

(106.) A vine-shoot cut down to two eyes.
15. FRENCH: *Berr.* artê, artè, poussó.

(107.) A vine-shoot cut down to two, three, or four eyes.
2. ITALIAN: cursoncèllo, *bazzuòlo, *sagoncèllo; *Tar.* test; *Ven.* ràsolo; *Ter.* cacch-j.
4. SPANISH: pulgar.
5. PORTUGUESE: pôllegár.
7. GALLO-ITALIC: *Mil.* cáved (*Upper Mil.*): *Bol.* sgòun; *Parm.* spròuṅ.
11. CATALONIAN: *b*rocada; *Valenc.* brocá, brocada.
12. PROVENÇAL: cargo, cornovi, escoué, pourtadour; *Central Rouerg.* conot.
15. FRENCH: courson, coursonne, *billon; *Berr.* varj, *vèrj, cornè, courj; *Champ.* courso; *Poit.* broch.

(108.) A layer of a vine.
1. LATIN: prŏpāgo, prŏpāges; **propagatio, **propagans (*both also occurring, as well as "propago," acc. to Diefenbach, in the sense of* (19, 27, 38, 41, 51, 59, 67, 70).
2. ITALIAN: propàggine, propàgine; *Temp.* prubàina; *Sass.* prubbàina; *Sic.* purpàina, *pruppàina, *purpania; *Tar.* prubasc'n; *Neap.* propàjen*a*, calature; *Ven.* refosso; *Ver.* tratora.
3. SARDINIAN: *Central*: pro*b*àina, pra*b*àina (*Marghine*); *South.* bra*b*àina.
4. SPANISH: provena, mugron, *codal, *rastro; *Arag.* morgon.
5. PORTUGUESE: m*e*rgulhão, *m*e*rgulho, *m*e*rgulhí*a*, *propag*e*m*.
6. GENOESE: *Ment.* cab*u*s.
7. GALLO-ITALIC: *Mil.* provanna, retraccia (*Brianza*); *Berg.* proana, refòs (*Olera*); *Bresc.* provana, tratura; *Bol.* pruvana, prupàgin; *Mod.* tratòora; *Mant.* arfòs; *Parm.* trætòuræ; *Pav.* pruvænæ; *Piedm.* pruvaNa.

8. Friulano: rifwèss, rafwèss, rivièss, *rivièsse.
10. Old Provençal: probage.
11. Catalonian: colgat *prov*ena.
12. Provençal: cabus, *tchabus, *cabussé, cabussado (*Valensole*), *couaduro, *soto, *courbado, *probaino; *Lang.* ca*b*ussal, ca*b*ussado, ca*b*usset, soumesso, soumessoú, *prou*b*o; *Cév.* cougaduro, soumeisso, prou*b*adjo, prou*b*atcho; *Toul.* prou*b*ajo; *Agén.* prou*b*aino; *Gasc.* cour*b*agno, *re*b*osto; *Béarn.* prou*b*agno; *Lower Lim.* *ofonzoú; *Central Rouerg.* co*b*oussado, *co*b*ussado, *prou*b*aine, prou*b*aino (*Marcillac*), *prou*b*atche; *South. Rouerg.* ca*b*ussoú (*Saint-Affrique*), co*b*usset (*id.*), co*b*ussat (*id.*), co*b*ussol (*id.*), ca*b*issoú (*id.*); *Auv.* versadí.
13. Franco-Provençal: *For.* r'bounaé; *Sav.* provignur*a*; *Vaud.* provegnura.
14. Old French: provain, pourvain, prouvin, prouvain.
15. French: provin; *Berr.* prou*in*, p'rou*in*, prouaill, preugnur, progni, pru*n*; *Poit.* pr'bi*n*; *Saint.* nigiss, p'rbi*n*.

(109.) A layer of a vine during the first three years.

7. Gallo-Italic: *Pav.* vidur.

(110.) A layer of a vine where a portion of the wood of the preceding year has been left.

1. Latin: mallĕŏlus; **maleolus, **malleulus, **mallolus, **mellolus, **palleolus, **malholtius.
2. Italian: magliuòlo; *Flor.* maiuòlo (*Maiano*); *Pist.* magghiòlo (*Montale*); *North Cors.* magliòlu; *Sic.* magghiòlu; *Tar.* magghiòl; *Neap.* magliòl*a*; *Ven.* ràsolo; *Ver.* tagiol.
6. Genoese: *Ment.* maj*u*e.
7. Gallo-Italic: *Mil.* mulètta (*Upper Mil.*); *Com.* ràsola; *Bresc.* œcièta; *Cremn.* madeer; *Mod.* tajol; *Romg.* *tajôl, *tajô, tajó (*Imola*), sgon (*a country word*); *Mant.* vidon; *Parm.* tæjœl, mæjœl; *Piac.* ræs; *Pav.* rasæ; *Piedm.* risòir*a*, majeul, *majeù, meil, *meir, m*e*jè.

8. Friulano: rasizz, resizz, risizz,ràsul.
10. Old Provençal: maillol, *malhol.
11. Catalonian: mallol, mayol, mallola, mayola.
12. Provençal: malhoou, mayoou, *malhoué; *Lang.* malholo, plan; *Cév.* malhaou, *malhoú, *mayoú, pariaisen; *Central Rouerg.* bout, *cap; *South. Rouerg.* molhouol (*Belmont*), molhol (*id.*); *Auv.* maglhò, maglheú, madjò, madjú.
13. Franco-Provençal: *Lower Dauph.* émayan; *For.* chavoun, chapoun; *Vaud.* chapon, tchapon, tsapon.
14. Old French: mailhol, malhol, crocete, crossete.
15. French: crossette, *avantin, *maillot, *mailleton, *Berr.* chabo, chapon, *cross; *Aug.* cuchè.
16. Wallachian: vitsă, jitsă (*popularly*), vitse (*acc. to Bobb*).

(111.) A bastard cast of a clipped vine.

1. Latin: **vitulamen, **vituligo, **vitulatus, **vitiligo, **bituligo, **butiligo.
2. Italian: femminèlla.
4. Spanish: esforrocino.
5. Portuguese: *Gal.* *borda, *borde.
7. Gallo-Italic: *Parm.* bæstærdon.
15. French: *écuyer.

(112.) A vine-leaf.

1. Latin: pampĭnus; **pampenus, **pampilus, **panphinus, **papinus, **păpinus (*all five also occurring, acc. to Diefenbach, in the sense of* (38).
2. Italian: pàmpano, *pàmpino, *pàmpana; *Sass.* pàmpinu; *Sic.* pàmpina; *Neap.* chiaccone.
3. Sardinian: *Central*: pàmpinu.
4. Spanish: pámpana.
5. Portuguese: parra, *pámpano.
7. Gallo-Italic: *Romg.* pampænna; *Ferr.* pàmpan; *Mir.* plon.
8. Friulano: pàmpul.
10. Old Provençal: pampol.

11. CATALONIAN : pámpol, *pampa, *pámpana.
14. OLD FRENCH : tain (*acc. to Chassant*).
16. WALLACHIAN : cúrpen (*acc. to Frollo*), cúrpăn (*id.*), cúrpene (*id.*), cúrpenă (*id.*).

(1 13.) Vine-leaves (*coll.*).
2. ITALIAN : *Central March.* cama (*Fabriano*).

(1 14.) A vine-leaf rolled up.
1. LATIN : pampĭnus.

(1 15.) Abundance of vine-leaves.
11. CATALONIAN : pampolatge, *pampolam.

(1 16.) The bud of a vine.
1. LATIN : gemma ; **trādux (*acc. to Diefenbach*).
2. ITALIAN : *Neap.* jèmmola, jèmma.
7. GALLO-ITALIC : *Romg.* zema, gema ; *Piac.* plòn ; *Piedm.* gema.
12. PROVENÇAL : paraNgouN, *paravouN ; *Toul.* bourroú ; *Central Rouerg.* bourre, *obis.
13. FRANCO-PROVENÇAL : *Vaud.* bolon ; *Franc.* bouss', bôss', boussott', bôssott', beussott'.
15. FRENCH : *Ang.* gèmm.

(1 17.) Vine-buds taken away from the vine (*coll.*).
12. PROVENÇAL : abroutouN.

(1 18.) A vine-bud beginning to come up.
12. PROVENÇAL : bourro ; *Lang.* bourre ; *Central Rouerg.* bourroú, *espaoume, espaoune (*Segala*), modjeNc (*Asprières*), *matseNc ; *South Rouerg.* pampe (*Requista*) ; *North. Rouerg.* espompèl (*Viadène*) ; *Querc.* bourrouN.
15. FRENCH : bourre ; *Berr.* rouāch (*only used in the locution "en rouāch"*), rouch (*id.*).

(119.) A bud of the vine, despoiled of its leaves.
12. PROVENÇAL : avis.

(120.) A bud of the vine, showing the grapes.
13. FRANCO-PROVENÇAL: *Franc.* aparū.
15. FRENCH: *Montb.* èpèrū.

(121.) A vine-bud growing from the collar of the root.
15. FRENCH: *Champ.* sèrviniin (*Aube*); *Champ.* noueu, nouou, nouo (*Yonne*).

(122.) A small lateral bud of the vine.
12. PROVENÇAL: *Central Rouerg.* tra*b*ourroú, *sa*b*oretratcho.

(123.) An unfruitful vine-bud.
15. FRENCH: *Champ.* loubo (*Marne*).

(124.) A useless bud of the vine.
12. PROVENÇAL: *Central Rouerg.* tra*b*ourre, *tra*b*ourroú, *tchuco*b*í, *tchutcho*b*í; *South. Rouerg. b*ouorlhe (*Saint-Sermin*), **b*ouorlho (*id.*), **b*orlhe (*id.*), **b*ouorli (*id.*), *b*orlho; *North Rouerg. b*ouorlio (*Laguiole*).
13. FRANCO-PROVENÇAL: *Vaud.* laou, leou.

(125.) A knot of the vine.
15. FRENCH: *Berr.* cornè.

(126.) A bunch of grapes.
1. LATIN: ūvă, bŏ̄trўo, *bŏ̄trĭo, *bŏ̄trўon, *bō̄trus, *bō̄truus, răcēmus; **rasemus, **nacermus (*both also occurring, as well as "racemus," acc. to Diefenbach, in the sense of* (1, 19, 38, 41, 59, 70, 134, 155, 161, 174, 177, 184), **botria, **botro, **potrus (*the three occurring, as well as "botrus," acc. to Diefenbach, in the sense of* (149), **grappus, **grapa, **grappa, **raspa, brots.
2. ITALIAN: gràppolo, *grappo, *raspo, *racìmolo, *graspo, *pigna; *Rom.* rampazzo; *Alatr.* pennia; *Temp.* butroni; *Sass.* buddròni; *Sic.* rappa, *rappu, *gràppulu; *Tar.* grap, grap'l; *Bar.* cannèch'l; *Abr.* racciàp'l, *schianda; *Ter.* ciapparætt'; *Neap.* *grappa; *Ven.* *graspa; *Ver.* arzimo; *Bell.* regia; *Rov.* picca, rasim, bròccol.

3. SARDINIAN: *Central*: budròne; *South.* gurdòni.
4. SPANISH: racimo; *Arag.* uva; *Ast.* recimo.
5. PORTUGUESE: cacho, *racĭmo; *Beir.* gaipo; *Gal.* recimo; *Indo-Portuguese*: escol, ouva, uva.
6. GENOESE: rappu; *Ment.* rap, raca, rasime *pl.*
7. GALLO-ITALIC: *Mil.* sgrazza, grappa, *u*ga; *Com.* sgraz, sgraza; *Berg.* grata; *Crem.* grapèl, sgratà, ràmpol; *Cremn.* grapell; *Bol.* grap; *Mant.* s-chjaNch; *Pav.* sgras, grapè; *Piedm.* rapà.
8. FRIULANO: rapp, *grapp, *grasp.
9. ROMANESE: *Oberl.* madargnuN, *madergnuN, *bardagliuN, *batuN, eua, *euva, *jeua, *jua, *juva, *uga, *iva, *aua; *Oberh.* *bardun; *Lower Eng.* zoch, *soch, *ua*, *uja, *uva; *Upper Eng.* puNchjèl, puNchjèr; *Tyr.* piccæ (*Fassa*), rusgiN (*Gardena*), rosin (*id.*, *acc. to Alton*).
10. OLD PROVENÇAL: uva, razims *pl.*, *rasims (*id.*), *razains (*id.*).
11. CATALONIAN: rahim; *Valenc.* rahim; *Maj.* réym, rèym; *Min.* rem.
12. PROVENÇAL: grapo, *ratcho, *rapugo, *galaspo, *peindoú, peindoi (*Grasse*), rasiN, *riN, *reïN; *Queyr.* aro; *Lower Dauph.* rasin; *Lang.* *lambrusco; *Cév.* raco; *Béarn.* gaspe; *Montp.* grapa; *Bay.* grape; *Central Rouerg.* pigno, *rosiN, *roïN; *South Rouerg.* mouissèlo (*Saint-Affrique*); *Auv.* grapa.
13. FRANCO-PROVENÇAL: *Vaud.* rapa; *Franc.* rāp' (*Plancher-les-Mines*).
14. OLD FRENCH: grape, crape, bourgon, bourgeoun, borjoun, bromest.
15. FRENCH: grappe, raisins *pl.*; *Lorr.* grèp (*Luneville*); *Montb.* rèp; *Mess.* r'bo; *Wall.* troc, rèhin (*Villers*); *Nam.* tropp; *Ard.* bromè; *Lower Norm.* cralée; *Poit.* rapp; *Saint.* rasin.
16. WALLACHIAN: strúgur, strúgure (*acc. to the Bible*), ciorchină, ciorchin (*acc. to Frollo*), grapă (*acc. to the Bible*).

(127.) Bunches of grapes (*coll.*).

1. LATIN : **acinarium, **acinatium, **acinacium, **phalanga.

(128.) A suspended bunch of grapes.

4. SPANISH : colgajo.
5. PORTUGUESE : pe*n*dur*a*.
12. PROVENÇAL : peindilhado ; *Cév.* pendilhado.
13. FRANCO-PROVENÇAL : *Jur.* biu, blu.

(129.) A bunch of grapes preserved.

1. LATIN : bŏ̆trўo, *bŏ̆trĭo, *bŏ̆trўon.

(130.) A large bunch of grapes.

1. LATIN : **bumastha,**bumasta,**bumastus,**bumastes, **bumastis, **bumaste, **bamaste, **brumasta, **brumastes.
14. OLD FRENCH : bromest.

(131.) A small bunch of grapes.

1. LATIN : **grapium.
2. ITALIAN : *Sic.* sgaNgu ; *Ven.* rechjo ; *Ver.* rechja.
4. SPANISH : *Arag.* carrazo.
5. PORTUGUESE : *Gal.* caNga ; *Berc.* gallo.
6. GENOESE : sc-chjaNcu.
7. GALLO-ITALIC : *Berg.* gramostèl (*Valle Gandino*), gramòstol (*id.*), gremostèl (*id.*), gremòstol (*id.*) ; *Romg.* garavèl ; *Pav.* sgræslèi, sgræsliN, sgræslè.
8. FRIULANO : ras-chje.
9. ROMANESE : *Oberl.* *torclet, *turclet.
12. PROVENÇAL : rapugo, souNglé ; *Lang.* lam*b*ret ; *Cév.* lam*b*ro ; *Narb.* cascamel ; *Lower Lim.* orlot ; *Central Rouerg.* *b*outel, *boutil, *lom*b*rot, tra*b*out (*Estaing*), mouissèlo (*Peyrelau*) ; *South. Rouerg.* lam*b*rot (*Villefranque*), pineloú (*id.*), *b*raousselhoú (*id.*), mouissèl (*Saint-Affrique*), *em*b*ouissèl (*id.*).
15. FRENCH : *Montb.* grèpillon ; *Wall.* rinhal.

(132.) A very small bunch of grapes.
12. PROVENÇAL : *Gasc.* chiNgloun.
15. FRENCH : *Wall.* rinhtal.

(133.) A bit of a bunch of grapes.
2. ITALIAN : *Central March.* rancischia.
7. GALLO-ITALIC : *Piedm.* s'chjanch.
12. PROVENÇAL : rapugo, souNglé ; *Gasc.* chiNgloun.

(134.) A stalk of a bunch of grapes.
LATIN : scāpus ; **acinarium (*acc. to Diefenbach*).
2. ITALIAN : raspo, graspo ; *Pist.* racchio (*Montale*) ; *Central March.* ticcio (*Fabriano*), ticchio (*id.*) ; *Temp.* scapàcciula, scapàcciulu ; *Sass. il*cubàzzulu ; *Tar.* rasp ; *Neap.* streppone, streppa, raspa ; *Ven.* graspa.
3. SARDINIAN : *Central.* carèna ; *South.* scovili.
4. SPANISH : esco*b*ajo, raspa, *rampojo ; *Arag.* garraspa.
5. PORTUGUESE : e*n*gaço ; *Berc. b*aNgallo.
6. GENOESE : rapp*u*ssu, *rasp*u*ssu ; *Ment.* raca.
7. GALLO-ITALIC : *Mil.* sgrazza ; *Bresc.* ràspol, spelegata ; *Cremn.* gratta ; *Bol.* sgrapoja, graspoja ; *Mod.* graspa ; *Regg.* vinazz *pl.* ; *Romg.* rasp ; *Ferr.* graspuja ; *Parm.* grasp ; *Piac.* racca ; *Pav.* grapæ ; *Piedm.* rapus.
8. FRIULANO : raspolò*n*.
11. CATALONIAN : rap*a* ; *Valenc.* raspall.
12. PROVENÇAL : raco, *ratcho, rac*a* (*Nîmes*), *racado, *visado, *mesque ; *Lang.* grapo, gaspo, rapugo ; *Montp.* grapa ; *Agén.* gaspil ; *Lower Lim.* lierpi, nierpi ; *Central Rouerg.* *crapo, carpo (*Campagnac*), *grepe.
13. FRANCO-PROVENÇAL : *Franc.* tchacô, tchacó.
14. OLD FRENCH : rape.
15. FRENCH : rafle, râpe, *raffe ; *Champ.* ribo (*Marne*) ; *Lorr.* r'bo (*Landremont*) ; *Wall.* hêmm, hênn, *hèyômm, *Poit.* rapp.
16. WALLACHIAN : ciorchină (*acc. to Vaillant and to Frollo*) cărcel (*acc. to Cihac*).

(135.) A stalk of a bunch of grapes dried on the plant.
12. PROVENÇAL : arasto.

(136.) Sour taste of the stalk of a bunch of grapes.
2. ITALIAN: raspo.
7. GALLO-ITALIC: *Bresc.* raspì; *Romg.* rasp; *Ferr.* raspiN; *Parm.* ræspeiN.

(137.) A bunch left behind by vintagers.
13. FRANCO-PROVENÇAL: *For.* r'simola.

(138.) A small bunch left behind by vintagers.
2. ITALIAN: raspollo, *raspo, *racchio; *Temp.* scalughja; *Sass.* il*c*aluggia; *Sic.* racioppu; *Tar.* raciùep; *Ter.* schiand'; *Neap.* ràspol*e*, gràspol*e*; *Ven.* rechjo, rechjoto; *Ver.* rechja.
3. SARDINIAN: *Central.* iscaluza; *South.* sciscillòni.
4. SPANISH: redrojo, *redruejo, cencerron, re*b*usca, re*b*usco; *Arag.* racimo.
5. PORTUGUESE: r*a*bisco, rebusc*a*, rebusco; *Gal.* refugallo.
6. GENOESE: sc-chjaNcu.
7. GALLO-ITALIC: *Mil.* grappèll; *Berg.* ràmpol; *Bresc.* rèsem, rœsèmbol; *Bol.* garavæl; *Romg.* garavèl; *Parm.* s-chjaNch; *Pav.* ræsp*us*, sgræslèi, sgræsliN, sgræslè.
8. FRIULANO: ras-chje.
11. CATALONIAN: gotim, **ba*got, **agra*ssot, *singlot, *xenglot.
12. PROVENÇAL: rapugo; *Cév.* tchabrioulé.
13. FRANCO-PROVENÇAL: *For.* boutilhou*n*.

(139.) Unripe small bunch left behind by vintagers.
2. ITALIAN: agrestino.

(140.) A bunch with few clusters of grapes.
2. ITALIAN: racìmolo, *gracìmolo; *Tar.* raciùep; *Neap.* ràppol*e*, rapp*e*, grapp*e*.

(141.) Small bunches of grapes which are late in ripening (*coll.*).
12. PROVENÇAL: *Central Rouerg.* roui*b*rado (*Peyrelau*), *re*boui*b*rado (*id.*).

(**142.**) An unripe small bunch with few vine-berries.
2. ITALIAN: racchio.
6. GENOESE: sc-chjaNcu.
7. GALLO-ITALIC: *Romg.* garavèl.
15. FRENCH: *Berr.* albott, *ablott, *damosèl.

(**143.**) Small bunches of grapes that never ripen (*coll.*).
4. SPANISH: agrazon.
11. CATALONIAN: *Valenc.* agrassó.
13. FRANCO-PROVENÇAL: *Vaud.* agrè *pl.*

(**144.**) A bunch of sour grapes.
5. PORTUGUESE: *Gal.* ació.
12. PROVENÇAL: *Upper Dauph.* aigrá.

(**145.**) A small bunch of sour grapes.
11. CATALONIAN: *agr*assot.

(**146.**) A bunch of grapes not yet developed.
15. FRENCH: *Berr.* lamm, atach; *Upper Manc.* lamẽ; *Poit.* form; *Saint.* formanss.

(**147.**) An abortive bunch of grapes.
15. FRENCH: *Champ.* enveuill, vrill, vrillètt (*Aube*); *Champ.* épolon (*Yonne*).

(**148.**) Refuse bunches of grapes (*coll.*).
15. FRENCH: *Champ.* détour (*Marne*).

(**149.**) A cluster of grapes in a bunch.
1. LATIN: răcēmus.
2. ITALIAN: racìmolo, *gracìmolo, schiàntolo (*acc. to Foresti*); *Sic.* sgaNgu; *Neap.* ràppole, rappe, grappe.
4. SPANISH: gajo; *Arag.* raspa.
5. PORTUGUESE: escádea; *Minh.* gaipo; *Berc.* gallo.
6. GENOESE: sc-chjaNcu; *Ment.* rapugh.
7. GALLO-ITALIC: *Berg.* ràmpol; *Cremn.* s-chjaNchell; *Bol.* garavæl; *Romg.* garavèl; *Parm.* s-chjaNch; *Piac.* rasanèll, s-chjaNchèll; *Pav.* sgræslèi, sgræsliN, sgræslè.

8. FRIULANO: ras-chje.
11. CATALONIAN: gotim, *bagot, *agrassot, *singlot, *xenglot; *Valenc.* txinglot; *Min.* penjoy.
12. PROVENÇAL: rapugo, *grapilhouN, souNglé, alo, *aro; *Lang.* lambret; *Cév.* lambro, broutigno, *broutilho, tchabrioulé; *Narb.* cascamel; *Castr.* lambrusco; *Central Rouerg.* boutel, *boutil, *lombrot, trabout (*Estaing*), mouissèlo (*Peyrelau*); *South Rouerg.* lambrot (*Villefranque*), pineloú (*id.*), braousselhoú (*id.*), mouissèl (*Saint-Affrique*), *embouissèl (*id.*); *Querc.* mouissolo.
13. FRANCO-PROVENÇAL: *Neuf.* rèssaï (*La Paroisse*), resèm (*id.*); *Lower Dauph.* lhicota; *Lower Val.* grap'dhon; *Vaud.* grap'lhon.
15. FRENCH: grappillon; *Berr.* rapillon.

(150.) Clusters of bunches of grapes (*coll.*).
12. PROVENÇAL: *Lang.* mouisselun.

(151.) A cluster of grapes cut from a bunch.
4. SPANISH: carpa.
11. CATALONIAN: gotim; *Valenc.* txinglot.

(152.) A cluster at the top of a bunch of grapes.
13. FRANCO-PROVENÇAL: *Gen.* epola.

(153.) The stalk of a cluster of grapes in a bunch.
1. LATIN: răcēmus; **moissina, **marcum.

(154.) Tendrils and bunches appendant to the vine-branches (*coll.*).
15. FRENCH: *Berr.* atach; *Champ.* assizz.

(155.) The tendril of the vine.
1. LATIN: clăvĭcŭlă, căprĕŏlus; **corimbus, **corymbus, **corinibus, **corinibi, **cornubius.
2. ITALIAN: viticcio, vignuòlo; *Central March.* roccetta (*acc. to "Raccolta"*); *Abr.* gravijūol' *pl.*; *Neap.* corriule; *Ven.* pàmpano, vigiarole *pl.*; *Rov.* cavriol.

3. SARDINIAN: *Central.* lorighitta; *South.* sinzillu, inzillu.
4. SPANISH: tijereta, tijerilla.
5. PORTUGUESE: tesourĩnh*a*.
7. GALLO-ITALIC: *Mil.* cavriċe; *Berg.* cavriœl; *Crem.* cavriol; *Cremn.* cavriool; *Bol.* plòu*n*, *pàm*p*en, cariulei*n*, caveriol; *Romg.* cariule*n*, *cavariôl, caverió (*Imola*); *Mir.* cavariol; *Parm.* cæværiœl; *Piac.* cavariċe; *Pav.* riss.
8. FRIULANO: cwarn, raculiN, grìtul, vidizze.
11. CATALONIAN: tisoret*a*, *e*stisoret*a*, *e*spotsim.
12. PROVENÇAL: filheirouN, *filheiroou, *fureirouN, *fiou, *filholo, *fiolo.
15. FRENCH: vrille, *cirre, *nille; *Champ.* vrillètt (*Aube*).
16. WALLACHIAN: cîrceiu, cărceiu, cărcel, cep (*acc. to Frollo*), cúrpen (*acc. to Cihac*), cúrpăn (*id.*), cúrpene (*id.*), cúrpenă (*id.*).

(156.) The string coming out of the wood when the vine is blooming.
15. FRENCH: *Ard.* pampinée.

(157.) The blossom of the vine.
4. SPANISH: cierne (*only used in the locution "en cierne"*).

(158.) An abortive vine-blossom.
11. CATALONIAN: *cara*golet.

(159.) The blossom of the wild vine.
11. CATALONIAN: ll*amb*rusc*a*.

(160.) The stamen of the blossom of the vine.
4. SPANISH: cierna.

(161.) Grapes (*coll.*): The fruit of the vine.
1. LATIN: ūvă, *vītis (*metonymy*), *răcēmus (*synecdoche*).
2. ITALIAN: uva; *Sass.* u*b*a; *Sic.* racina; *Ven.* ua; *Lingua Franca*: rasiN (*Algiers*).
3. SARDINIAN: *Central.* ua, àghina (*Marghene*), aghinédd*a* (*Olzai*); *South.* àxina.

4. SPANISH: uva; *Ast.* recimos *pl.*; *Curassao Spanish*: weindreif (*a Dutch word*), raseentji.
5. PORTUGUESE: uva; *Indo-Portuguese*: ouva.
6. GENOESE: *u*ga; *Ment.* rasim.
7. GALLO-ITALIC: *Mil. u*ga; *Berg.* œa; *Jargon of the shepherds of the Province of Bergamo*: limbrœsca, mocia; *Bol.* u; *Romg.* ova, óva (*Imola*); *Ferr.* vo; *Parm.* uvæ; *Piedm. u*va, *u*a.
8. FRIULANO: ue, uve.
9. ROMANESE: *Oberl.* eua, *euva, *jeua, *jua, *juva, *uga, *aua; *Oberh.* iva, jeva; *Lower Eng. u*a, **uj*a, **uv*a; *Tyr. u*æ (*Ladin*), uæ (*Gardena*).
10. OLD PROVENÇAL: razim, *rasim, *razain, *uva.
11. CATALONIAN: r*a*him; *Valenc.* rahim; *Maj.* réym, rèym; *Min.* rem.
12. PROVENÇAL: rasiN, *riN, *reïn; *Niç.* raïN; *Upper Dauph.* rasiN; *Gasc.* arrasiN; *Béarn.* arrasim; *Bay.* arresiN; *Central Rouerg.* rosiN, roïN; *Auv.* rasi*n*, cepa*n*.
13. FRANCO-PROVENÇAL: *Neuf.* rèssaĭ (*La Paroisse*), resèm (*id.*); *Sav.* résæ; *Vaud.* r'si*n*, r'sí; *Aost*, rési*n*; *South.-East. Vosg.* rèsi*n*.
14. OLD FRENCH: reisin, roisin, rosin, rasin, ragin, resin.
15. FRENCH: raisin; *Berr.* *vendan*j; *Perch.* réeisi*n*; *Champ.* r'si*n* (*Marne*), r'sa*n* (*id.*), riji*n* (*id.*), risi*n* (*id.*), rusi*n* (*id. at Somme-Tourbe*); *Champ.* raji*n* (*Aube*); *Morv.* rāsi*n*; *Lorr.* rājin (*Domgermain*), rahhi*n* (*Lunéville*); *Montb.* résin, réjin; *Ban-de-la-Roche*: rèsin; *Mess.* réhhin, r'jin, r'hhin (*Rémilly*); *Wall.* troc; *Nam.* reujin; *Ard.* réchin, réssin, rouéssin; *Pic.* rouésan; *Lill.* rojin; *Rouch.* reusin (*Bavai*); *Mont.* roujin; *Guern.* grapp.
16. WALLACHIAN: strúgure, strúgur, póamă; *Kutzo-Wallachian*: aúâ; *Istro-Wallachian*: grozdă, grozge, grozda, grojdă.

(162.) Fresh grapes put in to restore wine.
6. GENOESE: *Ment.* vinassa.
15. FRENCH: râpe.

(163.) Grapes growing at the latter end of the season.
12. PROVENÇAL : rapugo ; *Toul.* lam*b*rusco.

(164.) Small grapes produced after the first growth.
15. FRENCH : *Mess.* rwayno, r'vnott.

(165.) A second growth of grapes showing itself at the extremities of the branches.
15. FRENCH : *Champ.* bouvieu (*Marne*).

(166.) Abundance of grapes.
4. SPANISH : uvada.
11. CATALONIAN : r*a*himad*a* ; *Valenc.* rahimá, rahimada ; *Maj.* re*y*mad*a*.
12. PROVENÇAL : *Toul.* grumo.

(167.) A strewing of grapes lying on the ground.
12. PROVENÇAL : *Central Rouerg.* grunado, gronado (*Aubin*).

(168.) Grapes left behind by vintagers (*coll.*).
15. FRENCH : *Berr.* albott, *ablott.

(169.) Gathered grapes not yet pressed.
13. FRANCO-PROVENÇAL : *Vaud.* v'ni*n*dj' (*Lavaux*).

(170.) The result of the gleaning of grapes.
15. FRENCH : *Berr.* graptaill.

(171.) The quantity of grapes which a wine-press can contain.
15. FRENCH : *Berr.* parsouérée.

(172.) The quantity of grapes filling the wooden vessel called "bâss'."
15. FRENCH : *Berr.* bassée.

(173.) Grapes when they become darkened by the heat.
2. ITALIAN : saracini *pl.*
7. GALLO-ITALIC : *Bresc.* sarasì *pl.*

(174.) Raisins (*coll.*): Dried grapes.

1. LATIN: **passacua, **passaneria, **passanella, **passuva, **acinacium (*acc. to Diefenbach*).
2. ITALIAN: *Rom.* passarina (*acc. to "Raccolta"*); *Sic.* pàssula; *Tar.* pas'l; *Neap.* pàssole.
3. SARDINIAN: *Central*: pabassa.
4. SPANISH: pasa.
5. PORTUGUESE: passa; *Indo-Portuguese*: cascas *pl.*
6. GENOESE: *Ment.* sensibu.
9. ROMANESE: *Oberl.* eueta, *jeueta, *jueta, uèta (*acc. to Carigiet*), euveta (*acc. to the Bible*); *Oberh.* *juet; *Lower Eng.* ueta.
11. CATALONIAN: pansa; *Valenc.* pansa.
12. PROVENÇAL: panso, *passurelo, passeriya (*Nîmes*); *Cév.* passarilho; *Central Rouerg.* possorillos *pl.*, *passarillos (*id.*), ooudjebí (*Millau*).
14. OLD FRENCH: passerilles *pl.*
15. FRENCH: *Wall.* rouèsin, rosin; *Ard.* passreill, passrill.
16. WALLACHIAN: stafidă, stafide (*acc. to Vaillant and Bobb*), strafidă, strafide (*acc. to the Bible*); *Kutzo-Wallachian*: stafídhâ.

(175.) Grapes dried by the sun (*coll.*).

16. WALLACHIAN: roscichină, rosichină (*acc. to Vaillant*).

(176.) Grapes beginning to ripen (*coll.*).

15. FRENCH: *Champ.* ablè (*Marne*).

(177.) Sour grapes.

2. ITALIAN: agrèsto; *Sic.* agrèsta, agrèstu; *Ven.* gresta; *Rov.* agrèst.
3. SARDINIAN: *Central*: agrazzu; *South.* agresti.
4. SPANISH: agraz.
5. PORTUGUESE: agraço; *Gal.* ació.
6. GENOESE: agrassiu; *Ment.* aigret.
7. GALLO-ITALIC: *Bol.* agræst, agherstòun; *Piedm.* agrèst.
8. FRIULANO: agrèst, *grèst.
10. OLD PROVENÇAL: agras, *eygras.

11. Catalonian : *a*grás ; *Valenc.* agrás.
12. Provençal : aigras, eigras, eigrassado ; *Lower Dauph.* aigrá ; *Gasc. b*erjus ; *Central Rouerg.* ogras.
14. Old French : aigrest.
15. French : verjus ; *Berr.* égrè, *varju ; *Champ.* égru*n* (*Marne*) ; *Ard.* égra, égri*n*.
16. Wallachian : aguridă, aguride (*acc. to the Bible*).

(178.) Sour grapes of the extremity of the vine-branch.
15. French : *Berr.* vardi*n*, *verdi*n*.

(179.) Wild grapes.
4. Spanish : agrazon.
5. Portuguese : l*a*brusc*a*.
11. Catalonian : ll*a*m*b*rusc*a* ; *Valenc.* agrassó.
13. Franco-Provençal : *Jur.* la*m*brutsa, la*m*britsa.
14. Old French : lambrusche.
15. French : *lambruche, *lambrusque, *lambrot, *labrusque ; *Berr.* trillo.

(180.) Grapes of the wild vine when it flourishes.
1. Latin : œnanthē.

(181.) Picked grapes separated from the bunches.
4. Spanish : granuja.
11. Catalonian : *Valenc.* granulla, *granutxa.

(182.) Picked grapes which remain in the basket where the bunches were.
4. Spanish : garulla.
5. Portuguese : *Gal.* garula, garulla.
11. Catalonian : gr*a*nellad*a*.

(183.) Vine-berries accumulated at the bung.
15. French : *Champ.* chapo (*Marne*) ; *Ang.* chapio.

(184.) Grape : A berry of the vine.
1. Latin : ăcĭnus, ăcĭnum, *ăcĭnă, *racēmi *pl.*, ūvă (*acc. to Postgate*).

2. ITALIAN: àcino, *uve *pl.*; *Rom.* vaco; *Central March.* vago (*Fabriano*); *Sass.* pupiòni; *Sic.* cocciu; *Abr.* vach'.
3. SARDINIAN: *Central*: pupujòne; *South.* pibiòni.
4. SPANISH: *uvas *pl.*
5. PORTUGUESE: *uv*a*, *ácino; *Gal. b*ago; *Indo-Portuguese*: carni.
6. GENOESE: axinella, **u*ga.
7. GALLO-ITALIC: *Mil.* pincirċe; *Piedm.* asinèl, **u*ve *pl.*, *ue* (*id.*).
8. FRIULANO: àsin.
9. ROMANESE: *Oberl.* *euas *pl.*, *euvas *pl.*, *juvas *pl.*; *Oberh.* *ivas *pl.*, *jevas *pl.*; *Lower Eng.* **u*as *pl.*, **u*jas *pl.*
10. OLD PROVENÇAL: *razims *pl.*, *rasims *pl.*, *razains *pl.*, *uvas *pl.*
11. CATALONIAN: *Valenc.* *rahims *pl.*; *Maj.* *reyms *pl.*, rèyms *pl.*; *Min.* rems *pl.*
12. PROVENÇAL: adji, aidje, *uvos pl.; *Lang.* adje, atche; *Gasc.* gruN, *gru, gruo, chiNglouN; *Central Rouerg.* grut, *grup, *grudo, *grud, *gruno; *Auv.* groun*a*.
15. FRENCH: *Champ.* grumm (*Aube*); *Morv.* greumm, grémm; *Wall.* rèhi*n*, rinhi*n*.
16. WALLACHIAN: acină (*acc. to Frollo*), bóană (*acc. to Balasiescu*), brobóană (*id.*), borbóană (*acc. to "Lexicon"*), *strúguri *pl.*; *Kutzo-Wallachian*: agorídhâ; *Istro-Wallachian*: grozde *pl.*, grojde *id.*

(185.) A large grape.

1. LATIN: **bumastha, **bumasta, **bumastus, **bumastes, **bumastis, **bumaste, **bamaste, **brumastâ, **brumastes.

(186.) A grape with its stalk.

1. LATIN: b̆ōtryo, *b̆ōtrĭo, b̆ōtrўon.

(187.) A stalk of a grape.

1. LATIN: scōpĭo, scōpĭum, scōpus, *b̆ōtrўo, *b̆ōtrĭo, b̆ōtryŏn, *sarmentum; **esna, **raspatium, **moissina, **marcum.

7. Gallo-Italic: *Com.* pincirœ.
14. Old French: raste.

(188.) A small grape that dries before ripening.
13. Franco-Provençal: *Vaud.* melh'ri*n*.

(189.) A raisin: A dried grape.
1. Latin: **passula.
2. Italian: pàssola, pàssula; *Neap.* pass*e*.
9. Romanese: *Oberl.* euetas *pl.*, *jeuetas (*id.*), *juetas (*id.*), uètas (*id.*, *acc. to Carigiet*), *euvetas (*id.*, *acc. to the Bible, Ed. of Coire*, 1818).
11. Catalonian: pans*a*; *Valenc.* pansa.
12. Provençal: pansos *pl.*, passurelos (*id.*), passeriy*a* (*id.*, *Nîmes*); *Cév.* passarilhos *pl.*; *Central Rouerg.* possorillos *pl.*, *passarillos (*id.*).
14. Old French: passerilles *pl.*
15. French: *Ard.* passreill *pl.* passrill (*id.*).
16. Wallachian: stafidă (*acc. to "Lexicon"*).

(190.) A grape dried by the sun.
16. Wallachian: roscichină, rosichină (*acc. to Vaillant*).

(191.) Vine-berries beginning to grow.
13. Franco-Provençal: *Gen.* agrè *pl.* (*only used in the locution "en agrè"*).

(192.) Small abortive vine-berries without juice (*coll.*).
13. Franco-Provençal: *Vaud.* désa*n*nei *pl.* (*Montreux*).

(193.) A wild grape.
1. Latin: **, see (51).

(194.) The skin of a grape.
1. Latin: vīnācĕus; **vinacium, **vīnācĕum.
2. Italian: fiòcine; *Sienn.* fiòcino; *Tar.* scarp.
3. Sardinian: *South.* fo*d*di.
6. Genoese: beretta.

7. GALLO-ITALIC: *Bol.* gofla; *Ferr.* graspuja; *Piedm.* busèt, bursòt.
8. FRIULANO: cùful.
11. CATALONIAN: *Maj.* pellòf*a*, *pelleròf*a*.
15. FRENCH: *Berr.* bourss.

(195.) The skin of the trodden grapes.
11. CATALONIAN: pellof*a*, *pallof*a*.

(196.) Grape-skins and grape-stones either to be trodden or already trodden.
7. GALLO-ITALIC: *Com.* vinasc.

(197.) Pressed grapes (*coll.*).
15. FRENCH: *Ard.* trulée.

(198.) Pressed grapes from which the must has not been drawn.
2. ITALIAN: *Tar.* past; *Ven.* grandua.
13. FRANCO-PROVENÇAL: *For.* gènou.
15. FRENCH: *Niv.* jon (*Clamecy*).

(199.) Residuum of grapes after expression.
1. LATIN: vīnācĕa, vīnācĕa *pl.*, *brīsa; **vinacia, **vinacium, **vinatium, **vinasium, **vinaceum, **vinacinum, **vinarium, **acinarium.
2. ITALIAN: vinaccia, *grasse *pl.*; *Central March.* friscolata (*Fabriano*); *Sass.* binazza; *Sic.* vinazza, vinazzu, *Tar.* vinaz; *Neap.* venaccia, venacciare; *Ven.* graspe *pl.*, sarpe (*id.*); *Pad.* graspajole; *Vic.* zarpe *pl.*; *Bell.* zarpa.
3. SARDINIAN: *Central*: binatta; *South.* binazza, binaccia.
4. SPANISH: orujo, casca, *lia; *Arag. b*risa.
5. PORTUGUESE: b*a*gaço, buruso; *Gal. b*agullo; *Berc. b*ullo.
6. GENOESE: rappussu, rappu; *Ment.* asené.
7. GALLO-ITALIC: *Com.* vinascia; *Berg.* grate *pl.*; *Bol.* vinazza, graspa, graspoja; *Ferr.* grapa; *Mir.* graspi *pl.*; *Mant.* graspe *pl.*; *Parm.* vinass; *Piac.* racca; *Pav.* gussce *pl.*, craspi (*id.*).

8. Friulano: trape, ciarpe.
9. Romanese: *Lower Eng.* arsuclas *pl.*
10. Old Provençal: vinaci.
11. Catalonian: *brisa*; *Valenc.* brisa.
12. Provençal: destregnado, *destrignado, raco; *Upper Dauph.* mèr, dratsi; *Béarn.* drusc; *Lower Lim.* aseno; *Central Rouerg.* trèco, *draco; *North. Rouerg.* traco (*Entraygues*); *Auv.* asse.
13. Franco-Provençal: *Neuf.* dzîgno (*South-West. Vignoble*); *Lower Dauph.* juena; *For.* troulha, drouacha; *Vaud.* djeino (*Lavaux*), dzeino (*id.*); *Franc.* djèn'.
14. Old French: aisne, esne, aesne, aiesne, ainsne, asne, aine, ayne, anne, gen, genne.
15. French: marc; *Berr.* rāp; *Month.* djeunn; *Mess.* méer; *Wall.* pacin, hêmm, *héyômm, *mor; *Poit.* rapp; *Ang.* sèp.
16. Wallachian: tiscovină, tescuvină (*acc. to Vaillant and Pontbriant*), tescoină (*acc. to Cihac*), tescuíme (*acc. to Frollo*), trevere, *treavele (*acc. to Pontbriant and "Lexicon"*), treavere (*id., id.*); *Kutzo-Wallachian*: bărsíi.

(200.) What is trodden at a time of grapes.
12. Provençal: destregnado, *destrignado, destretcho; *Lang.* racado, prensado, prenso.
15. French: marc; *Champ.* sér (*Marne*); *Saint.* treuillée.

(201.) The pulp of a grape.
7. Gallo-Italic: *Parm.* grass.

(202.) Must: unfermented wine.
1. Latin: mustum, răcēmus; **mustaticum.
2. Italian: mosto; *North. Cors.* mostu; *Sass.* multu; *Sic.* mustu; *Tar.* must; *Abr.* mùost; *Neap.* muste; *Rov.* most.
3. Sardinian: *Central*: mustu.
4. Spanish: mosto.
5. Portuguese: môsto.

6. Genoese; mostu; *Ment.* most.
7. Gallo-Italic: *Mil.* most; *Cremn.* *mùster; *Bol.* mòust; *Regg.* mòst; *Mir.* mos'c; *Piedm.* must.
8. Friulano: most.
9. Romanese: *Oberl.* muost, *must, *most, mûst (*acc. to Carigiet*).
10. Old Provençal: most.
12. Provençal: mous, *moustouiro; *Lang.* moust; *Gasc.* mouch.
13. Franco-Provençal: *Jur.* môta; *Neuf.* môt' (*North and South-East. Vignoble*); *Lower Dauph.* mouoda; *Vaud.* môda, *môtha, *moûta.
14. Old French: moust; *Norm.* moutardd.
15. French: moût; *Champ.* mou (*Marne*).
16. Wallachian: must; *Kutzo-Wallachian*: mustu; *Istro-Wallachian*): mostu.

(203.) The must that comes out of the grapes before they are pressed.
2. Italian: presmone; *Ven.* mostadura; *Pad.* mostaùra; *Ver.* mostin.
12. Provençal: *Auv.* ramei.

(204.) The must that comes first out from the press.
15. French: *Champ.* goutt (*Aube*).

(205.) Strong thick must.
4. Spanish: mostazo.
11. Catalonian: *Valenc.* mostòt, mostás.

(206.) Weaker must procured by the last pressure.
13. Franco-Provençal: *Vaud.* trolhu (*Lavaux*).

(207.) The quantity of must coming out from a charged press.
13. Franco-Provençal: *Vaud.* trolha.

(208.) Verjuice: The juice of sour grapes.
1. Latin: omphăcĭum; **omphacum, **omphax, **agresta, **agrestis, **agrascum, **verjutum.

2. ITALIAN: agrèsto; *Neap.* agrèst*a*; *Ven.* grèst*a*; *Rov.* agrĕst.
4. SPANISH: agrazo.
5. PORTUGUESE: *a*graç*o*; *Gal.* ació.
6. GENOESE: agrassiu; *Ment.* aigret.
7. GALLO-ITALIC: *Bol.* agræst, agherstòu*n*; *Piedm.* agrèst.
8. FRIULANO: agrèst, *grèst.
10. OLD PROVENÇAL: agras, *eygras.
11. CATALONIAN: *a*grás; *Valenc.* agrás.
12. PROVENÇAL: aigras, eigras; *Upper Dauph.* aigrá.
14. OLD FRENCH: vergus.
15. FRENCH: verjus; *Montb.* vòrdju; *Wall.* vèrdju; *Vierv.* vèrdjeu; *Saint* verju.

(209.) A grape-stone.

1. LATIN: vīnācĕum; **arillus, **arillum, **vinacium, **vinatium, **vinasium, **vinacinum, **acinus, **acinum, **acimen, **acmen, **acrimen, **acermen, **acium, **acimus, **acinatium, **acinacium, **anna, **moissina, **pepinus.

N.B.—acinus *and* acinum *also occur, according to Diefenbach,* in the sense of (112, 161, 177).

2. ITALIAN: vinacciuòlo, *àcino, *fiòcine; *Central March.* granièllo (*Fabriano*); *Sic.* vinazzòlu, vinazzu, arì*dd*aru, *arilla; *Tar.* gri*dd*; *Neap.* arill*e*, agrill*e*; *Ven.* zìgolo; *Rov.* vinazzòl.
4. SPANISH: granuja.
5. PORTUGUESE: b*a*gulh*o*, gr*a*ĩnh*a*, graúlh*o*.
7. GALLO-ITALIC: *Mil.* vinasciœ̀; *Berg.* vinassœl; *Bresc.* venassœl; *Crem.* vinassol; *Cremn.* vinazzool; *Bol.* vinazzol, *gramustei*n*; *Mod.* gramuste*n*; *Romg.* vinazôl, vinazó (*Imola*); *Ferr.* gramostiN; *Parm.* vinæssœl; *Piac.* racchitt.
8. FRIULANO: àsin.
11. CATALONIAN: *b*ris*a*; *Valenc.* granulla, *granutxa.

LOUIS-LUCIEN BONAPARTE.

SPELLING-REFORM IN ITS RELATION TO THE HISTORY OF THE ENGLISH LITERATURE.

THE following paper is founded on an address on the above subject delivered on the 5th of May, 1881, at the Guildhall, Cambridge, the meeting having been convened by the Cambridge Philological Society.

Its object is to show that spelling-reform is as much demanded by historical and etymological considerations as by purely practical ones; which, of course, necessitates a sketch of the history of English pronunciation and spelling.

The subject is so vast and complex that anything more than a sketch cannot be attempted here. It has also as yet been but imperfectly investigated, its serious study dating only from the appearance of the first part of Mr. Ellis's *Early English Pronunciation* (1869), still in progress, which has laid the foundation of the historical study, not only of English pronunciation, but of pronunciation generally, although his views require to be supplemented, and sometimes corrected or modified, by the results of Comparative Philology.

Our Anglo-Saxon ancestors first learned the use of the Roman alphabet mainly from the Celts, as is clearly shown by comparing the shapes of the letters, which in the oldest English, Welsh, and Irish MSS. are substantially identical, and quite distinct from the Continental modifications of the Roman alphabet.[1] The agreement is especially striking in the case of ꝼ (=*f*), ſ (*s*), and ꝛ (*r*). They supplemented it by adding from their own Runic alphabet (which was

[1] See Rhys's *Lectures on Welsh Philology*.

probably a very early modification of some North-Etruscan alphabet), the letter p (*ƿ*) to take the place of the clumsy *uu*, and þ for the sound they originally expressed by *th*, or *d* (between vowels).

The sounds they attached to the letters were, as nearly as possible, those they had in the contemporary Celtic tradition. Hence they used *c* before all vowels to express the sound of *k*, as in *cetel* 'kettle,' as is still done in Welsh; while on the Continent *c* before *i* and *e* had already become *tsh* or *ts*, so that even in the oldest High German we find *cit* written for *zīt* (Mod. G. *zeit*). The vowels *a*, *e*, *i*, *o*, *u* were, of course, pronounced as in Italian and German, *e* expressing the close sound of French *é*, the open *è* sound being expressed by *æ* in Old English. *y* had its original sound of French *u*, which it keeps to the present day in Swedish and Danish, having been introduced into those languages through intercourse with England. *oe* was used to express the sound of French *eu*, which it doubtless had already in later classical Latin. The English were thus in possession of a remarkably full and accurate alphabet—at least as far as the vowels were concerned, and consequently their system of spelling was, on the whole, not only phonetic, but accurately phonetic. It could not have been anything but phonetic, for there was no tradition to fall back on.

With the Norman Conquest (and, indeed, some time before it) the Old French orthography was introduced into this country, and soon began to modify that of English. This acted unfortunately in many ways.

In the first place, Old French spelling, although phonetic in its application, was not so in its basis, the older values of many of the Roman letters having been corrupted and lost by the time French began to be reduced to writing. Thus Latin *c* before *e* and *i* had become (*ts*)[1] and (*s*), although still kept in writing. In the vowels *æ* had been entirely

[1] To prevent confusion letters used phonetically will be enclosed in parentheses. In the notation here used (a, i, u) have their Italian values, (e, o) = Fr. *é*, close It. *o*, (*ɛ*, *ɔ*) = the corresponding open sounds, (æ) = E. *a* in *man*, (y) = Fr. *u*, (ə) = E. *er* in *err*, *father*, (ʉ) = E. *u* in *but*. In the conss. (zh) as in *azure*, (dh) as in *then*. Long vowels are doubled.

disused, so that *e* was used to express both close and open *e*. Latin long *u*, as in *lūna*, had become (yy), although *lune*, *une*, etc., were still written with *u*. Indeed, there was no letter to represent the sound; for the Latin *y* had become completely confused with *i*. Latin short *u* and long *o* changed into a sound between (u) and (o), which was consequently written indiscriminately with either letter, as in *curt*, *cort* (Latin *curtum*), and *amur*, *amor* (L. *amōrem*), the long vowel being afterwards written *ou* (*amour*), the sound also becoming pure (uu), as in Modern French.

All these confusions passed into Middle English orthography. Such pairs as Old E. *hēr* 'here,' and *þēr* 'there' came to be confused under the spellings *her* and *ther*, though the sounds remained unchanged. Old E. *sǣ* 'sea' and *sēo* '(I) see' were at first distinguished as *sæ* (=*see*, open) and *se* (see, close), but by Chaucer's time they were written indiscriminately *see*, *se*, though they have been kept distinct in the archaic Irish-English pronunciation to the present day. The French *u* was introduced to express the sound of O.E. *y*, not only in *busy*=O.E. *bysig*, where the *u* is still kept, but in all other words as well. Hence the O.E. *u* in *hus* (huus) 'house' could not be kept, but the later French *ou* was adopted, so that though the pronunciation was retained, the new spelling *hous* was introduced. So also in *nou*, *cou* from O.E. *nū* 'now,' *cū* 'cow.' But *ou* was also used to denote diphthongs, as in *knou* (knoou) from O.E. *cnāwan* 'know,' *flou* (floou) from *flōwan* 'flow.' Even in Modern E. the vowel of *now* from O.E. *nū* is still quite distinct from that of *know* from *cnāwan*. As in French, *o* was written for short (u) as in *comen*, *sone* from O.E. *cuman* 'to come,' *sunu* 'son.'

But the Middle English use of these partially unphonetic symbols was still entirely phonetic almost down to the time of Caxton—that is to say, people tried to represent the *sounds* of the words they wrote down as closely as their defective means would allow. But meanwhile in later Old French the influence of the fixed Latin orthography began to show itself in such spellings as *debte* for the older *dette*, *dete* on the analogy of *debita*, which passed over into English, the infec-

tion spreading to English words as well, as in *island* for *iland*, O.E. *ēgland*, through confusion with French *isle* (quasi *isle-land*).

The printing-press made the spelling more and more fixed, while the pronunciation underwent great changes. In Tudor English (ii) and (uu), as in Old and Middle E. *wīn*, *hūs*, became diphthongized, till at last they assumed their present sounds of (ai) and (au), as in *wine*, *house*. Close (ee) and (oo), as in *see* (vb.) and *moone* became (ii) and (uu), as in the present pronunciation of *see* and *moon*, while the open (*ee*) and (*oo*), as in *see* (mare), *stoon* (lapis) became close (ee, oo). By the end of the 17th cent. (u), as in *come up*, had assumed its present sound of (ʊ), and (ee) became (ii), as in *sea*. Equally marked changes are going on at the present moment. In the rising generation a broadening of the diphthongs is very noticeable, by which, for instance, (ou), as in *no*, is approximated to (au), nearly as in *now*. By the end of the next century a pronunciation will probably prevail among the educated which will be an exaggeration of the vulgarest uneducated pronunciation now existing.

We may sum up by saying that the cause of the unphonetic character of our present orthography is the retention of older spellings after the pronunciation had changed, which divergence is increasing. It is important to observe that English spelling was always in intention phonetic, apart from a few etymological vagaries, only a few of which (such as *island*) became permanently fixed. Shakespere himself spelt as phonetically as he could, and many of the best classical scholars before him, such as Cheke, were ardent spelling-reformers. They failed in making the spelling wholly phonetic because of the want of phonetic science, without which the difficulties of a complex and rapidly changing sound-system could not be grappled with. Nevertheless many important changes were introduced, such as the differentiation of *u* and *v*, by which such spellings as "reuiue vs, saue vs from euil, leaue vs not vnto ourselues" were reformed to "revive us, save us from evil, leave us not to ourselves." Also the introduction of *ea* and *oa* to

distinguish *ee*, *oo*=(ee, oo) from *ee*, *oo*=(ii, uu), as in *sea*, *see*; *moan*, *moon*.

The stock argument against spelling-reform has been that it would obscure the history of the language. Mr. Freeman, for instance, declaims against it as a "reckless wiping out of the whole history of the English language." This is somewhat curious reasoning from a historian. Mr. Freeman himself would probably be the first to admit that history is nothing else but a record of development, that development is a progressive series of changes, and that consequently where there is no change, or no record of change, there can be no history. Now, the facts of the development of language are its phonetic changes, and these phonetic changes can be adequately recorded only by phonetic spellings. If the phonetic changes which constitute an important linguistic generalization like Grimm's Law had not been recorded in phonetic spelling by the Hindoos, Greeks, Romans, and our own ancestors, we should have been utterly unable to trace them, and consequently should have remained for ever ignorant of the history of the law in question. In short, linguistic history and etymology can be based only on a continuous series of phonetic spellings. The people who are loudest against spelling-reform are those who are most ignorant of the facts of the history of English, and most strenuously oppose any attempt to make English literature and language a part of University studies.

The expression "etymological spelling" in its conventional application is really unmeaning. Properly speaking, *all* spellings are etymological: however much a word is reduced, it still retains some traces of its origin. Even such a word as *age* still bears plain marks of its origin from *aetaticum*. In its conventional sense, "etymological spelling" implies the retention of the phonetic spellings of earlier periods after they have become unphonetic; the *gh* in such a word as *night* is dignified with the title of etymological simply because it is no longer pronounced, while the etymological merits of the consonants of such words as *same* and *sister*, compared with the Greek *homós* and the Latin *soror*, are ignored.

Again, what etymological information is really afforded by such a spelling as *night*? None at all; for *night* itself is not an etymology, but merely one of the isolated facts of which etymologies are made up: it is a link in a chain, not the chain itself. All that *night* tells us is that a certain word existed in a certain form in Middle English; it tells us nothing about the living English form, or those of the earlier periods. In fact, etymological spelling involves writing the same word at least twice over: *night* (or *nïkht*), *nait*. So also *aetaticum*, *eidzh*, and there are many intermediate stages: *edage*, *eage*, *age* (=aadzhə). If the spelling *aetaticum* had been kept throughout, we should have lost all traces of intermediate changes, as we have in the case of *night*, and still more strikingly in that of *name*. The Old E. form was *nama* with two short (a)s. In Middle E. the final vowel became *e* (=ə), and the (a) was lengthened. In Tudor E. the final vowel was dropped. In the seventeenth century the (aa) passed through (*ee*) into (ee), which has been diphthongized into (ei), this diphthong being now in process of broadening into (ai). Under the two spellings *nama*, *name* is, therefore, disguised the long series *nama*, *name*, *naame*, *naam*, *naem* (=*ee*), *neem*, *neim*, *naim*.

When we say that *all* spellings are etymological, we mean, of course, all *correct* spellings, or, in other words, all *phonetic* spellings. The only unetymological spellings are the unphonetic ones. The *s* of *island* is etymologically incorrect, because it never was phonetic—never was pronounced at any period whatever. The *k* of *knee* and the *g* of *gnaw* are etymologically correct, because in the Tudor period, when the spelling became fixed, these consonants were still pronounced.

We see then that historical considerations call for a series of phonetic spellings, as far as possible on such a uniform basis as will best facilitate comparison—a basis which, as regards the vowels, is best afforded by a return to the original Roman values of the letters. There is also a growing tendency among spelling-reformers to consider this

as the true solution of the practical question of spelling-reform.

The result of such considerations as those briefly set forth in this paper has been that philologists and linguistic students as a body, who a generation ago were almost unanimous in their opposition to spelling-reform, are now as unanimous in its favour. The great practical difficulty is that of coming to an agreement on the details of a reformed alphabet. This has suggested the introduction of *partial reforms*. Why not, it has been asked, begin with reforming those spellings, which, like *island* for *iland*, must be condemned by every one, both on phonetic and etymological grounds? This argument was taken up by the President of the Philological Society, Dr. J. A. H. Murray (editor of the Society's great English dictionary), and he urged it eloquently and forcibly in his presidential address in 1880, which finally resulted in the provisional adoption by the Society of a number of partial corrections of English spellings (printed in the Transactions of the Society for 1880-1). Negociations are now in progress for putting out a revised list under the joint authority of the Philological Society and the American Philological Association, and a preliminary agreement has already been arrived at.

So far from having anything revolutionary about them, most of these changes will be in full harmony with others that have actually been made. One of the most important reforms of the 17th century was the dropping of phonetically useless *e*, as in *soul*, *mad*, for the Shakesperian *soule*, *madde*, etc. But unphonetic *e* was kept after *v*, which was a tradition of the Tudor period when *u* was written for *v* as well as *u*: if the *e* had been dropt, **valu*=*valve* would have been confused with *value*, **liu*=*live* would have been pronounced as diphthong, etc. Now, however, when *v* is firmly fixed, there is no obstacle whatever to our carrying out the reform completed in nearly all other classes of words, and writing *valv*, *liv*, etc. Again, by writing *luv*, *cum*, etc., for *love*, *come*, we are merely returning to the etymologically correct spelling

of early Middle and Old English (O.E. *lufu, cuman*). Nor is the useful distinction between *learnt* and *learned, blest* and *blessed*, anything but the revival of earlier spellings, some of which are still retained. Corrections of etymological blunders need no advocacy, as in the Chaucerian *delite* for *delight, coud* for *could* (O.E. *cūþe*), which owes its *l* to the analogy of *would* and *should* (O.E. *wolde, scolde*), *iland* for *island, soverein* for *sovereign*, which has nothing to do with *reign, hole* for *whole* (cp. *heal* and O.E. *hāl*).

HENRY SWEET.

NOTES ON THE TEXT OF PLATO'S *PHAEDO*.

§ 1. Interpolations.

In a recent paper 'On Plato's *Republic* VI 509 D' (*Journal of Philology*, X 132), having occasion, p. 148, to quote *Phaedo* 101 C sqq., I pointed out that the sentence *εἰ δέ τις αὐτῆς τῆς ὑποθέσεως ἔχοιτο, χαίρειν ἐᾷς ἂν καὶ οὐκ ἀποκρίναιο, ἕως ἂν τὰ ἀπ' ἐκείνης ὁρμηθέντα σκέψαιο, εἴ σοι ἀλλήλοις ξυμφωνεῖ ἢ διαφωνεῖ*, though apparently the very echo of its surroundings, is in reality alien and irrelevant, and should therefore be bracketed as the gloss of some studious but injudicious reader. Several similar interpolations, due, it may be, to the same hand, have been already detected by the commentators, and are bracketed by Schanz in his admirable edition: *e.g.* *τοῖς δὲ πολλοῖς ἀπιστίαν παρέχει* 69 E; *καὶ ταῖς μέν γ' ἀγαθαῖς ἄμεινον εἶναι ταῖς δὲ κακαῖς κάκιον* 72 D; *ὅτι προθυμεῖται μὲν πάντα τοιαῦτ' εἶναι οἷον ἐκεῖνο, ἔστιν δὲ αὐτοῦ φαυλότερα* 75 B: but I am inclined to think that the list of *τομῶντα πήματα* is by no means complete, and that I can myself make two or three additions to it.

(1) *Ἆρ' οὖν οὕτως ἔχει, ἔφη, ἡμῖν, ὦ Σιμμία; εἰ μὲν ἔστιν ἃ θρυλοῦμεν ἀεί, καλόν τε καὶ ἀγαθὸν καὶ πᾶσα ἡ τοιαύτη οὐσία, καὶ ἐπὶ ταύτην τὰ ἐκ τῶν αἰσθήσεων πάντα ἀναφέρομεν, ὑπάρχουσαν πρότερον ἀνευρίσκοντες ἡμετέραν οὖσαν, καὶ ταῦτα ἐκείνῃ ἀπεικάζομεν, ἀναγκαῖον, οὕτως ὥσπερ καὶ ταῦτα ἔστιν, οὕτω καὶ τὴν ἡμετέραν ψυχὴν εἶναι καὶ πρὶν γεγονέναι ἡμᾶς· εἰ δὲ μὴ ἔστι ταῦτα, ἄλλως ἂν ὁ λόγος οὗτος εἰρημένος εἴη.* 76 E. Socrates here invites Simmias' assent to the propositions: 'if there are ideas to which we refer our sensa-

tions, our souls existed before we were born; if there are not ideas, the present argument will fall to the ground.' This is clear from the context. But what are we to say to the words in spaced type? The words *ὑπάρχουσαν πρότερον* are superfluous in application to *τὴν τοιαύτην οὐσίαν*; the words *ἀνευρίσκοντες ἡμετέραν οὖσαν* can hardly mean 'which we discover to be already known to us;' and the whole phrase *ὑπάρχουσαν πρότερον ἀνευρίσκοντες ἡμετέραν οὖσαν* is an irrelevant and ill-expressed summary of 76 A sqq. Then again the sentence *καὶ ταῦτα ἐκείνῃ ἀπεικάζομεν* is a repetition of *καὶ ἐπὶ ταύτην τὰ ἐκ τῶν αἰσθήσεων πάντα ἀναφέρομεν*, the word *ἀπεικάζομεν* being however less appropriate than *ἀναφέρομεν*, and the pronouns *ταῦτα* and *ἐκείνῃ* being incorrectly used; for, whereas, in the sentences immediately preceding and succeeding, *ταύτην* and *ταῦτα* are the real existences, here (as in 75 A B) *ἐκείνῃ* is the real existence, *ταῦτα* being *τὰ ἐκ τῶν αἰσθήσεων*. Finally the recurrence of *οὕτως* is, to say the least, awkward. That the passage as a whole gains by the excision of the words to which I have taken exception, seems clear; and, for my own part, I think that *ἀναγκαῖον* also might be dispensed with.[1]

(2) *ὁρῶ ἄνδρα τῷ μὲν νῷ οὐδὲν χρώμενον οὐδέ τινας αἰτίας ἐπαιτιώμενον εἰς τὸ διακοσμεῖν τὰ πράγματα, ἀέρας δὲ καὶ αἰθέρας καὶ ὕδατα αἰτιώμενον καὶ ἄλλα πολλὰ καὶ ἄτοπα.* 98 B. In this well-known passage the reality of Anaxagoras' teaching is contrasted with the Platonic Socrates' anticipation in regard to it. 'I never thought,' Socrates says, 'that Anaxagoras, who professed that things were ordered by *νοῦς*, would recognize any additional cause save only the good, *i.e.* the final cause: judge then of my disappointment when I discovered that, instead of making use of his *νοῦς* *and recognizing a*

[1] In the very next sentence—*ἆρ' οὕτως ἔχει, καὶ ἴσῃ ἀνάγκῃ ταῦτά τε εἶναι καὶ τὰς ἡμετέρας ψυχὰς πρὶν καὶ ἡμᾶς γεγονέναι, καὶ εἰ μὴ ταῦτα, οὐδὲ τάδε;* I entertain grave doubts about the last six words; as the proposition 'if there are not ideas, neither do our souls exist before we are born' differs widely from its analogue in the former sentence, *εἰ δὲ μὴ ἔστι ταῦτα, ἄλλως ἂν ὁ λόγος οὗτος εἰρημένος εἴη*, and in so far as it differs from it, is not justifiable, while *καὶ εἰ μὴ ταῦτα, οὐδὲ τάδε* can hardly stand for *καὶ εἰ μὴ ταῦτα ἔστιν, οὐδὲ ἀνάγκη τάδε εἶναι.*

series of additional causes to order things, he took as causes airs, ethers, waters, etc.' Now, when we compare the words *τῷ μὲν νῷ οὐδὲν χρώμενον οὐδέ τινας αἰτίας ἐπαιτιώμενον*, first, with the antecedent context, where Socrates states his anticipation, and, secondly, with the subsequent context, where he states Anaxagoras' position, we observe that the words *οὐδέ τινας αἰτίας ἐπαιτιώμενον* are inconsistent with both: with the antecedent context, because, whereas Socrates there expects Anaxagoras to recognize, besides *νοῦς*, one cause only, *i.e.* the good, he here desiderates a plurality of additional causes; and with the subsequent context, because, whereas he there asserts Anaxagoras to have recognized, besides *νοῦς*, a plurality of causes, he here complains that he did not do so. It will be seen further that these inconsistencies are emphasized by the parallelism of *τινὰς αἰτίας ἐπαιτιώμενον*, on the one hand with *ἄλλην τινὰ αἰτίαν ἐπενεγκεῖν*, and on the other with *αἰτιώμενον*, and that the imperfect echo in *ἐπαιτιώμενον*, *αἰτιώμενον* is injurious to the rhythm of the sentence. Let the words *οὐδέ τινας αἰτίας ἐπαιτιώμενον* be dropped as the comment of a reader who has misapprehended the sentence *οὐ γὰρ ἄν ποτε αὐτὸν ᾤμην, φάσκοντά γε ὑπὸ νοῦ αὐτὰ κεκοσμῆσθαι, ἄλλην τινὰ αὐτοῖς αἰτίαν ἐπενεγκεῖν ἢ ὅτι βέλτιστον αὐτὰ οὕτως ἔχειν ἐστὶν ὥσπερ ἔχει*, and we at once obtain the required meaning: 'I find a man making no use of his *νοῦς* to order things [*i.e.* omitting to provide that *νοῦς* shall direct its efforts to the attainment of the good], and introducing instead of a final cause a plurality of physical causes.'

(3) So far I have been concerned with passages not prejudiced by previous controversy. I now turn to the vexed passage about suicide in chap. 6—*ἴσως μέντοι θαυμαστόν σοι φανεῖται, εἰ τοῦτο μόνον τῶν ἄλλων ἁπάντων ἁπλοῦν ἐστὶ καὶ οὐδέποτε τυγχάνει τῷ ἀνθρώπῳ ὥσπερ καὶ τἆλλα ἔστιν ὅτε καὶ οἷς βέλτιον τεθνάναι ἢ ζῆν, οἷς δὲ βέλτιον τεθνάναι, θαυμαστὸν ἴσως σοι φαίνεται, εἰ τούτοις τοῖς ἀνθρώποις μὴ ὅσιόν ἐστιν αὐτοὺς ἑαυτοὺς εὖ ποιεῖν, ἀλλ' ἄλλον δεῖ περιμένειν εὐεργέτην.* 62 A.

At 61 B Socrates has said to Cebes, 'That is the answer which you should give to Evenus, bidding him at the same time farewell and follow me with all the speed he may.' Hereupon Simmias expresses his surprise that Socrates should send such a message as this to Evenus. 'I thought he was a philosopher,' Socrates replies: 'if he is a philosopher, he will be willing to follow the dying man: though he will not, I presume, do violence to himself; for that, we are told, is wrong.' 'But,' asks Cebes, 'how do you reconcile the rule which prohibits suicide with your doctrine that the philosopher will be willing to follow the dying man?' (*Πῶς τοῦτο λέγεις, ὦ Σώκρατες, τὸ μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι, ἐθέλειν δ' ἂν τῷ ἀποθνήσκοντι τὸν φιλόσοφον ἕπεσθαι;* 61 D) Socrates thinks that Cebes and Simmias must have heard the subject (*i.e.* the prohibition of suicide) discussed by Philolaus: but, on hearing that this is not the case, professes himself willing to state his own views. This brings us to the end of chapter 5.

Now, in ch. 5 the phrase *περὶ τῶν τοιούτων*, which I have understood to mean 'about the prohibition of suicide,' might perhaps mean 'about the philosopher's willingness to die' or 'about the philosopher's willingness to die as well as about the prohibition of suicide,' but (1) the first sentence of ch. 6 *Κατὰ τί δὴ οὖν ποτὲ οὔ φασι θεμιτὸν εἶναι αὐτὸν ἑαυτὸν ἀποκτιννύναι, ὦ Σώκρατες;* (2) the general tenour of the chapter, exclusive of the debatable sentence which I have transcribed at the beginning of this note, and, above all, (3) the opening words of ch. 7 *Ἀλλ' εἰκός, ἔφη ὁ Κέβης, τοῦτό γε* [sc. *τὸ μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι*] *φαίνεται. ὃ μέντοι νῦν δὴ ἔλεγες, τὸ τοὺς φιλοσόφους ῥᾳδίως ἂν ἐθέλειν ἀποθνήσκειν, ἔοικε τοῦτο, ὦ Σώκρατες, ἀτόπῳ, κ.τ.λ.*, show conclusively that in ch. 6 it is the prohibition of suicide which is alone under discussion, and accordingly that in 62 A *τοῦτο* is equivalent, not to the two propositions *μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι, ἐθέλειν ἂν τῷ ἀποθνήσκοντι τὸν φιλόσοφον ἕπεσθαι*, nor to the single proposition *ἐθέλειν ἂν τῷ ἀποθνήσκοντι τὸν φιλόσοφον ἕπεσθαι*, but to the single proposition *μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι*. This view of the meaning of *τοῦτο* is confirmed by the reflec-

tion that, whereas τοῦτο is declared to be ἁπλοῦν, *i.e.* a rule of universal application, μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι is correspondingly supposed to be a rule of universal application, but ἐθέλειν ἂν τῷ ἀποθνήσκοντι ἕπεσθαι is acknowledged to be a rule which applies only to a limited class, that of the philosophers. Now, this being so, in the two sentences, ἴσως μέντοι θαυμαστόν σοι φανεῖται, εἰ τοῦτο μόνον τῶν ἄλλων ἁπάντων ἁπλοῦν ἐστίν and οἷς βέλτιον τεθνάναι, θαυμαστὸν ἴσως σοι φαίνεται, εἰ τούτοις τοῖς ἀνθρώποις μὴ ὅσιόν ἐστιν αὐτοὺς ἑαυτοὺς εὖ ποιεῖν, ἀλλ' ἄλλον δεῖ περιμένειν εὐεργέτην, the paradox is stated twice. The one sentence says, 'You will no doubt be surprised to find that the prohibition of suicide is absolute, not limited by any qualifications:' the other says, 'You are no doubt surprised to find that those for whom death is better than life are not at liberty to do what is for their advantage.' In fact, the two sentences state consistently and correctly what it is which surprises Cebes in Socrates' teaching; but as the terms of the former sentence are vaguely general, the iteration is not otiose. It would seem then that, if we omit the words καὶ οὐδέποτε τυγχάνει τῷ ἀνθρώπῳ ὥσπερ καὶ τἆλλα ἔστιν ὅτε καὶ οἷς βέλτιον τεθνάναι ἢ ζῆν, the remainder of the extract will give a perfect sense; and it is immediately obvious that, if we further omit the superfluous words θαυμαστὸν ἴσως σοι φαίνεται, εἰ τούτοις τοῖς ἀνθρώποις, we at once obtain an unexceptionable and perspicuous sentence.

Next, let us suppose the words τοῦτο μόνον τῶν ἄλλων ἁπάντων ἁπλοῦν ἐστὶ καὶ to be omitted. The residue, it would seem, will now mean: 'you will be surprised to hear, (1) that, whereas other rules are qualified, it is not at some times and in some cases only, but at all times and in all cases, that death is better for a man than life, and (2) that it is wrong for those for whom death is better to do what is for their advantage.' Thus, whereas when we started from εἰ τοῦτο μόνον τῶν ἄλλων ἁπάντων ἁπλοῦν ἐστί the unqualified rule was found to be μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι, when we start from εἰ οὐδέποτε τυγχάνει τῷ ἀνθρώπῳ ὥσπερ καὶ τἆλλα ἔστιν ὅτε καὶ οἷς βέλτιον τεθνάναι ἢ ζῆν the unqualified rule

appears to be *βέλτιον εἶναι τεθνάναι ἢ ζῆν*. And now we note an important difference between the two rules here declared to be unqualified. The rule *μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι* is throughout the whole passage held to be unqualified: the rule *βέλτιον εἶναι τεθνάναι ἢ ζῆν* is, except in the single sentence before us, limited to the case of the philosopher, and therefore can hardly be said to be *ἁπλοῦν*. Furthermore the sentence *καὶ οὐδέποτε τυγχάνει τῷ ἀνθρώπῳ ὥσπερ καὶ τἆλλα ἔστιν ὅτε καὶ οἷς βέλτιον τεθνάναι ἢ ζῆν* is faulty in its detail; since (1) *οὐδέποτε* is unmeaning and hardly grammatical; and (2) *τῷ ἀνθρώπῳ* and *ἔστιν οἷς* are mutually inconsistent, not in point of syntax only, but also in point of sense; for, if, as the words *τῷ ἀνθρώπῳ* indicate, we are referring to the case of one man, qualification in regard to persons, such as is implied in *ἔστιν οἷς*, becomes impossible.

The two clauses which I have examined in the preceding paragraphs are then, though like, in so far as both assert some rule to be unqualified, unlike, in so far as they refer to different rules; and, inasmuch as one of them is inconsistent with the general context and incorrectly expressed, it would further appear that we must not attempt to escape the difficulty by supposing both *τὸ μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι* and *τὸ βέλτιον εἶναι τεθνάναι ἢ ζῆν* to be separately referred to. Indeed it would almost seem that the emphatic words *μόνον τῶν ἄλλων ἁπάντων* positively preclude any such attempt.

It only remains, I think, to bracket the words which are in spaced type. What surprises Cebes is, in reality, that, though for the philosopher death is better than life, the rule against suicide admits of no exception in his favour. Some student however, assuming that here, as at 61 D, the two doctrines which Cebes finds it difficult to reconcile are brought explicitly into juxtaposition, and therefore that *τοῦτο* means *βέλτιον εἶναι τεθνάναι ἢ ζῆν*, has embodied his interpretation in a marginal note, and this note, finding its way into the text, has converted the correct statement that the rule *μὴ θεμιτὸν εἶναι βιάζεσθαι ἑαυτόν* admits of no exceptions into the incorrect statement that the rule *βέλτιον εἶναι τεθνάναι ἢ ζῆν* admits of no exceptions. As

usual, the interpolator borrows his phraseology from the context. It is noteworthy that the gloss, if gloss it is, is ancient; see Simplicius *in Epictetum*, p. 63, cited by Schanz.[1]

§ 2. Corruptions.

(1) *Εἰργάζετο δέ γε ἡ περιττή; Ναί.* 104 D. *i.e.* 'And it was the idea of odd which made three odd? Yes.' But can *ἡ περιττή* stand for the idea of odd? We know *αὐτὸ τὸ περιττόν*, and *τὸ ὃ ἔστι περιττόν*, and *ἡ τοῦ περιττοῦ ἰδέα*, and *ἡ περιττότης*, just as we know *αὐτὸ τὸ καλόν*, *τὸ ὃ ἔστι καλόν*, *ἡ τοῦ καλοῦ ἰδέα*, and *τὸ κάλλος*: but we do not know *ἡ περιττή* any more than we know *ἡ καλή*. Hence I cannot doubt that we ought to read here, as in 105 C, *ἡ περιττότης*.

(2) *Ὡσαύτως, οἶμαι, κἂν εἰ τὸ ἄψυκτον ἀνώλεθρον ἦν, ὁπότε ἐπὶ τὸ πῦρ ψυχρόν τι ἐπήει, οὔποτ' ἂν ἀπεσβέννυτο οὐδ' ἀπώλλυτο, ἀλλὰ σῶν ἂν ἀπελθὸν ᾤχετο.* 106 A.

In the antecedent context Socrates has spoken of *τὸ μὴ δεχόμενον τὴν τοῦ ἀρτίου ἰδέαν* as *ἀνάρτιον*; of *τὸ δίκαιον μὴ δεχόμενον καὶ ὃ ἂν μουσικὸν μὴ δέχηται* as *ἄδικον καὶ ἄμουσον*; of *ὃ ἂν θάνατον μὴ δέχηται* as *ἀθάνατον*; of *τὸ μὴ δεχόμενον τὴν τοῦ θερμοῦ ἰδέαν* as *ἄθερμον*; the compound in some cases

[1] I take the opportunity of noting another interpolation which has occasioned trouble in a very important passage. In 100 D the books give *τοῦτο δὲ ἁπλῶς καὶ ἀτέχνως καὶ ἴσως εὐήθως ἔχω παρ' ἐμαυτῷ, ὅτι οὐκ ἄλλο τι ποιεῖ αὐτὸ καλὸν ἢ ἡ ἐκείνου τοῦ καλοῦ εἴτε παρουσία εἴτε κοινωνία εἴτε ὅπῃ δὴ καὶ ὅπως προσγενομένη· οὐ γὰρ ἔτι τοῦτο διισχυρίζομαι, ἀλλ' ὅτι τῷ καλῷ τὰ καλὰ γίγνεται καλά.* That the text cannot stand, is universally admitted; and various attempts have been made to rectify it. Thus, for *προσγενομένη* (which, if it is retained, clearly requires the addition of the words *ἡ ἰδέα*), Wyttenbach, followed by the Zürich editors, substitutes *προσαγορευομένη*, a friend of Heindorf's *προσγενόμενον*, Stallbaum *προσγιγνόμενον*; while Daehne, followed by Madvig and Schanz, brackets *εἴτε* before *ὅπῃ*, and Ueberweg at once brackets *εἴτε* before *ὅπῃ* and substitutes *προσγενομένου* for *προσγενομένη*. For my own part, I am convinced that *προσγενομένη* is an interpolation, the phrase *εἴτε ὅπῃ δὴ καὶ ὅπως* needing no supplement: cf. *laws* 899 B *εἴτε ἐν σώμασιν ἐνοῦσαι, ζῷα ὄντα, κοσμοῦσι πάντα οὐρανὸν εἴτε ὅπῃ τε καὶ ὅπως.* But I should hardly have ventured to propound this solution of the difficulty, if I had not found unexpected confirmation of my conjecture in the commentary of Olympiodorus, who says plainly (ed. Finckh, p. 148) *ὁ δέ φησιν, εἴτε ὅπῃ καὶ ὅπως.*

sting ready to hand, but in others (*ἀνάρτιον, ἄθερμον*) being ented for the occasion. To keep up the parallelism, we ıt in this place, not *ἄψυκτον*, but *ἄψυχρον*: and of this ding a trace is perhaps preserved in the MSS. of Stobaeus, *phys.* I 41 § 16, which have *τὸ ψυχρόν*.

Turning to Schanz, I find that I am anticipated in this gestion by Wyttenbach. I must confess to a feeling of prise that the correction has not been accepted by the tors.

HENRY JACKSON.

THREE HOMERIC ETYMOLOGIES.

ἀμφιγυήεις, ἀμφίγυος, ἀμφιέλισσα.

"*ἀμφιγυήεις* (*γυῖον*· vett. *χωλός*) utrimque validis artubus instructus Goebel, utraque manu agilis Doed." is the unusually meagre account of the word in Ebeling's Lexicon. That is to say, the ancients derive the word from *γυιός*= lame, the moderns from *γυῖον*=member. Both are unsatisfactory, as they take no account of the *ι* which appears in both words; the derivation from *γυιός* is additionally unsound, because adjectives in *-εις* are always derived from substantives, not from adjectives (see Goebel, *de Epithetis Homericis in -εις desinentibus*, Vienna, 1858, especially with reference to *ὀξυόεις*, p. 24): while if it came from *γυῖον*, it would mean indeed "utrimque artubus instructus," but the indispensable "validis" would be absent.

It is far more satisfactory to refer the word at once to a substantive **γύη* in the sense of "crook," "curve." Though the word is not found in this simple sense, yet we have *γύης* ="the curved piece of wood in a plough," and hence "a field" or "plough-gate," *iuger*; while the existence of a root *γυ* implying curvature is abundantly proved by *γύαλον* = the hollow of the hand (*ἐγ-γυαλ-ίζειν*), or the curved breastplate; *γυρός* bent round, *Od.* XIX 246. Probably *γαυλός*= "jug," *γαῦλος*=merchant vessel (Curtius, *Gr. Et.* no. 127), come from the same root, and are named from their roundness; and I would also suggest that the *λίμνη Γυγαίη* (*Il.* II 865) (*Γυ-γ-αίη*, with "broken reduplication") belongs here, and means strictly "the Lake of the Hollow." (Strabo, by the way, says that it was afterwards called *Κολόη*, which seems to

suggest *κοίλη*). *γύπη* also occurs as a by-form of *κύπη* = cave, hollow, in Hesych. (Curt. *Et.* No. 83 *b*) (Vaniček shortly discusses the root, *Et. Wtbuch.* p. 230). Thus we have *γυ-ῖ-ον* used of the moveable extremities, the *bending* parts of the body, hands and feet; *γυ-ι-ός* *crooked* in the bad sense, maimed.

Without, therefore, adopting either of the two derivations hitherto given, we may obtain a perfectly satisfactory meaning and formation by starting from **γύη* or *γύης*, and explaining, "with a crook on both sides," *i.e.* bandylegged. Any aesthetic objections to such a word may be disposed of by reference to *κυλλοποδίων*, which undoubtedly has the same meaning, and is used of the same god.

ἀμφίγυος is used some eight or nine times in Homer as an epithet of the spear, and is commonly explained to mean "utrimque manibus instructus," *i.e.* with a point at each end. The objections to this are numerous. *ἀμφί* means "on both sides," not "at each end." Even if *ἀμφικύπελλον* means "a double cup," as Aristarchus thought, it does not affect the question, for with such an object it is indifferent which line we take as the axis in our mental view. For *ἀμφιέλισσα*, the only other word quoted in this connexion, see below. Nor is there any analogy for the omission of the *ι* of *γυῖον* in a derived adjective; while even if we waive these objections, we have to face the still more serious question, whether Homer could really have called the metal points at the butt end and "business" end of the spear *γυῖα* or hands. Homer, it is true, goes so far as to attribute desires to his spears (*λιλαιόμενα χροὸν ἆσαι*, etc.), but to call the points "hands," appears to me to go beyond all the limits of early Epic personification. Add to this that the hands and feet are called *γυῖα*, as I have said, in virtue of their flexibility, and it becomes impossible to use the word of the solid joints of a spear.

Furthermore, *γυῖον* does not mean "a hand" specifically, but includes feet as well, so that we cannot take the word to mean "two-handed," *i.e.* "wielded in both hands," as has

been suggested; unless we go back to ἐγγύη, a pledge, apparently as being "put into the *hollow* of the hand,"[1] which comes straight from the root, but not exactly by the same process, which gives γνῖον. This hardly authorizes us to assume *γύη = hand in a general sense, including the hand which grasps as well as the hollowed hand which passively receives.

Hoffmann and Döderlein have attempted to refer the epithet to the point of the spear only, and explain "curved on both sides" as of a flat point, more or less oval, with cutting edges. But this is hardly satisfactory; such a property of the point would not be sufficiently obvious to give an epithet to the whole spear. Düntzer again would have it = "wounding on both sides," *i.e.* "two-edged," from a root γυ to hurt, whose existence remains to be proved.

A much more obvious quality of the long shaft would be its *elasticity*, which is alluded to in passages such as *Il.* XIII 504, αἰχμὴ δ' Αἰνείαο κραδαινομένη κατὰ γαίης ᾤχετο. For want of a better interpretation, I would therefore explain the word to mean "bending both ways" from its elasticity. This appears to give a sufficiently true and graphic epithet for a spear eleven cubits long (*Il.* VI 319), and is unobjectionable as to formation.

ἀμφιέλισσα. The received explanations of this epithet of the Homeric ship generally assume that the latter portion of the word means "curved"; and the qualities of the ship described are said to be either (1) "curved at both ends," *i.e.* with rising prow and poop; (2) "with curved ribs"; (3) "curved" in plan, *i.e.* of a *quasi*-oval shape. But all these appear to do violence to the very definite meaning of the root Fελ (*uol-u-o*, etc.), which invariably expresses the idea of "wheeling," "revolving," or "twisting"; an idea which does not pass into that of simple curvature, or inconsiderable deviation from a straight line, so far as I can judge from an examination of the uses of ἑλίσσειν and

[1] The word then corresponds to the Latin *manus*, *mancipium*, in being used in the sense of *marriage*, *betrothal*.

its chief derivatives quoted in L. and S. It is hardly worth while to quote them at length, as that easily accessible source will, I believe, prove at once that the word is only used of lines or moving objects whose direction turns round upon itself; *e.g.* of the oar (Soph. *Aj.* 358) whose blade approximately describes an oval; of the foot in circling dances (Eur. *Or.* 171); of spirals of all sorts, in Homer of chariots wheeling round, or warriors rallying from flight for a charge. We have only to translate literally "twisted both ways" to see how little the word expresses the gradual curves of a ship's form. The interpretation (1) seems now to be most generally accepted, and will be found supported and illustrated at p. 414 of Messrs. Butcher and Lang's Odyssey; but the type of ship there depicted is not known to be Greek, nor does the best available evidence tend to show that the Homeric war-ship had the curving prow: the oldest vases all give the projecting "ram." Here again too we have the difficulty, as La Roche has pointed out, that *ἀμφί* never means "at both *ends*"—a remark which cannot, as I have shown, be rebutted by the very doubtful analogy of *ἀμφίγυος*.

Another suggested interpretation is "rocking, swaying" both ways, but this equally lacks support from any use of *ἑλίσσειν*. I should, however, greatly prefer it, were no yet simpler explanation possible.

The old interpretation is "rowed on both sides"; but this is obviously not to be defended by *ἅλιον ἑλίσσων πλάταν* (*Aj.* 358) already mentioned; nor can there be any connexion with root *ἐρ-* to row, which never had an initial consonant, and thus could only make *ἀμφήρης* (Eur. *Cycl.* 15) or the like. Schol. B on *Il.* II 165 however gives *ἀμφιελίσσας*] *ἀμφοτέρωθεν στρεφομένας καὶ ἐρεσσομένας*, where the word *στρεφομένας* may perhaps indicate the interpretation which to me appears simplest and most suitable; viz., "*wheeling round both ways*," *i.e.* easily steered, "*handy*." This seems to fit in excellently to the use of *ἑλίσσειν* of chariots; the meaning is at least unobjectionable, and may be supported by *βᾶρις ἀμφίστροφος*, Aesch. *Supp.* 882. Moreover, the later application of the word to a strap (*ἱμάσθλη*) and impulse (*μενοινή* sc. *uersatilis*)

thus find their proper place without causing any of the difficulty which lexicographers appear to have felt in correlating them. It has been urged against the sense "swaying," and might equally be suggested here, that the epithet is generally used of ships drawn up on the land. This is literally true; it is used so in fourteen passages out of twenty. But such a fact has little weight in the face of the very conventional use of epithets in Homer.

I may mention that Dr. Goebel translates "auf beiden Seiten glutroth," from root *Fαλ* to burn (?). The word might, it is true, mean "shining on both sides," without violating phonetic laws, if referred to root *σελ*; but when Dr. Goebel draws us a pretty picture of the "tarred ship under the bright sky and sunshine coming over the violet-blue sea, and the ship's 'cheeks' glittering with the reflexion from sun and sea," he must bo reminded that in order to give reflexions from both sides of the ship, at least two judiciously disposed suns would be required.

WALTER LEAF.

RICHARD CROKE.

THE learned historian of the University of Cambridge, where he deals with the life of Richard Croke, passes briefly over the years that scholar spent abroad. "From Oxford Croke went on to Paris," he says (p. 527), "and having completed there his course of study as an 'artist,' and acquired a considerable reputation, he next proceeded to Germany in the capacity of a teacher. He taught at Cologne, Louvain, Leipsic, and Dresden with remarkable success." But these years spent abroad deserve perhaps more than such a passing notice.

When in Germany last summer I took up this question as a diversion from other work, and having through the kindness of the librarians of the Leipsic University and of the Dresden library had access to some sources of information hitherto I believe overlooked, I learned several facts not given in the latest biographical notice of Croke, that by Horawitz in Allgemeine Deutsche Biographie, vol. iv. 1876. These facts I propose to embody in the present paper.

As regards Croke's stay in Paris, I can add but little to what is already known, viz., that whilst there he attended the lectures of Hieron. Aleander. Horawitz mentions a letter from Budaeus to Croke as a proof of their intimacy; but the letter (A) reads to me rather as a polite disclaimer of any such intimate friendship. Erasmus, who took a kindly interest in Croke, tried to raise the necessary funds for defraying the expenses of his stay in Paris, for "destituitur ille a nonnullis qui promiserant subsidium" (Erasm. Epp. L.B. 1706, p. 132). In two letters to J. Colet (p. 131 and p. 132,

of the year 1513) he asks him if he has any money entrusted to him for charitable purposes, and recommends Croke as a worthy recipient of such bounty. But no help comes from that quarter; Colet waxes angry at such a supposition, and replies: "Quod scribis de R. Croco miror, quid ego cum pecuniis aliorum? unde judices aut suspicere apud me esse pecunias quoquo modo mihi creditas? non adsto morituris, non blandior pecuniosis viduis, non immisceo me in testamentis divitum, non quaero familiaritates locupletum, non laudo peccata eorum, non jubeo redimant scelera sua pecuniis arbitrio meo positis. crede, apud nos qui non est id genus hominum, non facile habebit pecunias eleemosynarias" (p. 1524).

It is not possible to trace with absolute certainty Croke's movements after leaving Paris. We know (1) that he matriculated at Cologne, March 20th, 1515: Magister Richardus croce angelicus dioc. lundenen. professor literarum grecarum iuravit et solvit universitati tantum (C. Krafft in Zeitschrift f. preuss. Gesch. vol. v. p. 491); and (2) that he matriculated at Leipsic, in the summer semester of the same year, *i.e.* after April 23rd (St. George's Day, when the new rector is elected): "Mgr Richardus Crocus Britannus Londoniensis equestris ordinis qui Graecas professus fuit litteras" (copied from the original). (3) In a letter dated March 2nd, 1515, from G. Spalatin to J. Lange, the following sentence occurs: Scio enim Crocum Lipsiae frequens *habuisse* auditorium, neque solum Scholasticos gregarios, sed etiam doctores Theologiae celeberrimos discipulos, et quidem eos quorum fortassis quatuor aut sex plus mercedis ei dederunt, quam multi tribuent (Briefe u. Documente aus d. Zeit d. Reform. etc. v. K. und W. Krafft, p. 135); (4) in a letter usually dated 1514 Erasmus writes to Linacre: Crocus regnat in Academia Lipsiensi publicitus Graecas docens literas (p. 136) (but this date is more than doubtful); and (5) Mutianus in a letter to Reuchlin dated September 13th (year not given) refers to a recent visit paid him by Croke: Nuper Crocus Britannus (qualem ipse se facit, quanquam ob linguae mobilitatem et mores graecanicos videatur esse graeculus,

nam Theocritum iucundissime legit et cum gratia balbutit) cum apud me quiesceret et Grocinum et Aleandrum et nescio quos magistros laudaret, deesse sibi dixit hebraicam scientiam etc. (quoted by Böcking, Hutten. oper. Suppl. ii. p. 352); and it was probably on this occasion that Mutianus called Croke's attention to the fine library lately founded at Wittenberg.[1]

Krafft, mainly relying upon the date of Erasmus' letter (4), supposes that Croke made two stays in Leipzig: viz. in 1514 before his stay at Cologne, and again after it in 1515; but in a note added in the Preface (p. 2) he calls this arrangement doubtful, since the date is uncertain, and indeed it would seem strange to suppose a double stay at Leipsic, since in his Encomium Croke does not refer to it at all. Yet what in that case becomes of Spalatin's statement (3)?

After leaving Paris Croke probably proceeded first to Louvain; for in his Encomium Congratulatorium (1515) he says: "Louanii, fateor me summa cum humanitate exceptum opera Joannis Paludani, Rhetoris, viri cum ipsa canitie, tum omni litterarum et virtutum cumulo venerandi. Coloniae concessum, vbiuis scholarum, occlusa etiam nisi mercedem porrigentibus, ianua praelegere. Sed ὦ ποποι quanto plus de vestra Lipsia mihi nunc polliceor?" It is true, in the concluding words of the Preface to his Edition of Ausonius, the order is inverted: "Vale et Crocum tuum primum literarum Graecarum Colonie Louanii Lypsieque tue publicum professorem ama," but remembering the dates of the matriculations at Cologne and Leipsic, we cannot arrange his visit to Louvain otherwise. His stay cannot have been long enough to allow of his making a mark there; for I have not been able to find mention of his name in several works on the history of that University.

In Cblogne he must have been lecturing for some time

[1] To this Croke refers in a letter addressed to Frederick III.: Bibliothecam erexisse te narrabat tuus Mucianus, omni delectissimorum quorumque librorum genere refertam. Cuius fama quum me in has regiones impulerit, ita et ad te, cuius vultus argento ductos non sine magna veneratione saepe contemplatus sum, et Academiam visendam tuam ita accendit, ut numquam mihi satisfactum putem, donec Optimum Principem Fridericum meo obsequio fuero demeritus propitium (quoted by Böhme, de literat. Lips. op. Acad.).

previous to his matriculation; he left it almost immediately afterwards, for P. Mosellanus, who left Cologne quite in the beginning of 1515, had been his pupil there; and when he came to Leipsic in the same year (he matriculated between St. John's Day and Michaelmas) he found Croke already established.[1]

Now as to Croke's work at Leipsic, we must state at once that he was not the first who taught Greek there, but he was the first who taught it with success; as Camerarius has it: Primus putabatur ita docuisse Graecam linguam in Germania, ut plane perdisci illam posse et quid momenti ad omnem doctrinae eruditionem atque cultum huius cognitio adlatura essa videretur, nostri homines sese intelligere arbitrarentur (Camer. narratio de Helio E. Hesso, p. 4). There is no lack of evidence to show how great his success was. Mullinger quotes the passage given above from Camerarius, who was wont to tell, in after life, how he had suddenly found himself famous simply from having been the pupil of so renowned a teacher; he also refers to Erasmus' letter to Linacre (above 4), and to Emser's letter to Erasmus (6): Ceterum D. Richardus Crocus Anglus, qui biennio hic Graecae litteraturae rudimenta cum summa laude et morum honestate seminavit, etc. (Erasm. Epp. p. 1592). Let me add what Casp. Cruciger says: Negabat meus pater credibile nunc esse id quod ipse tunc cognouerit. Tamquam caelitus demissum Crocum omnes veneratos esse aiebat, unum quemque se felicem iudicasse, si in familiaritatem ipsius insinuaretur: docenti vero et mercedem, quae postularetur, persoluere et quocumque loco temporeque praesto esse, recusauisse neminem. Si concubia

[1] From Musler's Funebris or. in laudem Petri Mosellani quoted by K. and W. Krafft, p. 122: Postquam—Agrippinae vero scholae non admodum linguarum studio caperentur (siquidem et Crocus ipse a quo hic noster aliquot saltem graecas literas magno quidem pronunciare didicit non admodum frequenti praelegebat auditorio), etc., and p. 125: Adverenant autem (*i.e.* Mosellanus and Borner) ea sententia, ut nullum graece doctum hic inventuros certe crederent. At hac ipsa die Crocum, a quo Agrippinae discesserant, conspiciunt, Metzleri cuiusdam doctoris Vvratislauiani—sumptibus huc deductus erat. Ille mox orationem publicam habebat. Senatus hospitale domum offert, philosophorum corona (quam facultatem vocant) benigne tractat, illustrissimus princeps et studiorum nostrorum Mecaenas liberalissimus Dux Georgius graecae lectioni stipendio novo prefecit. Adhaec auditores priuati eius labores magno redimebant, adeo ut non immerito Crocus e Lipsia aureus rediisse, ab Erasmo doctissime scribatur.

nocte se conveniri, si quamuis longe extra oppidum iussisset, omnes libenter, inquit, obsequuti fuissent (quoted by Böhme l. l.); nor must we forget Spalatin's letter (3) and what Croke himself says in his Encomium of the professors of philosophy, law, and divinity: "Postremo tam pii, tam humiles, ut ne lectiones quidem meas adire erubescatis idque grandiori adfectaque prope aetate, Catonem nimirum imitati qui Graecas litteras canus discere inceperat." Or can there be a stronger proof of his great success as a teacher than the hatred of the Sophists, one of whom is made to say: "Et alius est hic qui etiam legit in Graeco, vocatus Ricardus Crocus et venit ex Anglia. ego dixi nuper 'Diabole, venit iste ex Anglia? Ego credo quod si esset unus poeta ibi ubi piper crescit, ipse etiam veniret Liptzick" (Böcking, Hutt. oper., p. 276, 19 foll., cf. carmen Rithmicale magistri Phil. Schlauraff, p. 200, 48 foll.). By the wish of George, Duke of Saxony, the Faculty of Arts decreed Croke 10 guilders "ut ad famam nostre Achademie et profectum studiosorum legeret gratis unam lectionem in grecis litteris." Soon the Faculty petitioned the Duke when he visited Leipsic for a stipend of 100 guilders for Croke, and when no immediate action was taken, and the same sum was offered him from Prague, a petition (B) was sent up to Dresden, signed by 15 masters of arts (March 12th), repeating their request in still more urgent terms. Whether their prayer was granted or not, we do not know; but so much is certain, that Croke was in every way satisfied with the Senate of the University and with the Duke, whose generosity to scholars he greatly praises.

In 1517 Croke returned to Cambridge, where he proceeded to his M.A. in the same year.[1] Mullinger makes Croke stay in Dresden for two years after leaving Leipsic, probably be-

[1] In P. Mosellanus' letter, dated March 24th, 1517: Jam tum enim hinc in patriam solvere parabat; and in Emser's, March 17th, 1517: Et nunc patriam repetiturus, etc.; and in a letter dated August 25th, 1517, Mosellanus writes to Joh. Caesarius of Cologne: "Nam quia Illustrissimus princeps meus Georgius Saxonum dux magnificentissimus studia nostra in hoc sua fovet munificentia, ut Lipsica haec Academia jam ante latinis artibus quantum fieri potuit florentissima nunc nostra opera graecis quoque studiis illustretur," etc.

cause of Emser's letter being dated from Dresden (yet the reply is to be sent to Leipsic); but that 'biennium' can (for chronological reasons) only refer to Croke's stay at Leipsic.[1]

And now, in conclusion, what do we know of Croke's literary activity at Leipsic?

In 1515 he published an edition of Ausonius, and lectured on the poet, "qui ut est difficillimus, ita diligentissima docti interpretis opera eget," but he considers himself well prepared for the task, having heard Aleander's lectures on Ausonius in Paris. His Achademie Lipsensis Encomium Congratulatorium serves as a kind of introductory lecture. The motto is, *βρονταν ουκ εμον αλλα διος αθυροστομια θεοκριτον ανειλεν*[2] *νομος και χωρα*, and in the prooemium (dated December 28th) he exclaims: "Utut ergo mihi oblocuturi sunt qui Lypsensi Gymnasio parum bene volunt: *ου φροντις ιππκλειδη*,[3] Ego enim cuiuis obnoxius fieri velim inuidie: modo vos ornare possem. Vestrum erit viri sapientissimi: hoc nostrum munusculum, tali cum fronte suscipere, quali litteratorum omnia soletis. Sed quid Joui *ακαπνος θυσια*,[4] Nimirum vt tabellas: quas de grecorum verborum et nominum formationibus non inepte (vti speramus) collectas: vestro quoque nomini inscripsimus: precederet oratio ea, que meum erga vos animum posset reddere testatiorem." In the Encomium Croke quotes Greek freely; there are altogether ten quotations:[5] five from Homer, four from Hesiod opera, and one from Plutarch. With doubtful taste he shows off his Greek on the fly-leaf of the edition of Ausonius, where we read: *Εντυπωθη εν Λυψια παρα Ουαλεντινω τω Δαμαντηρω της αυτης πολεως πλιτι ετει τω απο της χρηστου γεννησεως χιλιοστω πεντακοσιοστω πεμπτω και δεκατω.* From the type, the absence of accents and spiritus and *ι* subscriptum, we may clearly say that the art of printing Greek was not yet far advanced. The printer's name, as given at the end of the

[1] Cf. "Camerarius narrat. de H. E. Hesso: quum Lipsiae vixissem annis quinque (before 1518), et *duobus* operam dedissem Ricardo Croco Britano qui primus explicuit doctrinam Graecarum literarum in Germania."

[2] Plut. de educ. puer., p. 11 C *ἀλλὰ τῆς ἀθυροστομίας—ἀνεῖλε τὸν Θεόκριτον.*

[3] Herod. vi. 129.

[4] Luc. Amor. 4.

[5] Od. i. 32-34, iv. 392, xvii. 218; Il. i. 218, xi. 514; Hes. Op. 224, 225-37, 238, 717.

book, was Valentin Schuman; is *Δαμαντηρος* a translation of Schuman? (*ὑπόδημα, δημα, δαμα, δαμαντηρ*, something like *σῆμα, σημάντωρ*?)

In 1516 he published his "Tabulae graecas literas compendio discere cupientibus sane quam necessariae," Schuman being the printer. This is in many respects a most interesting work. It was considered for a time the first Greek book printed with movable type in Saxony; it can no longer claim this distinction, since five years before a reader had been printed in Wittenberg *εἰσαγογη προσ των γραμματων ἑλληνων*, yet it marks a great advance on the Wittenberg print, where all accents are omitted, and only those capitals occur which could be taken from Latin type (cf. Köhler, Lebensbeschreibungen merkwürdiger deutscher Gelehrter, bd. 1). It is dedicated Academie, Senatui et Philosophorum: in vrbe Lipsiensi, corone, by whose wish, as he states in the preface (dated February 26th), he had undertaken the work. The concluding sentence of the preface runs: In quo (*i.e.* in his own rules about the formation of the tenses) si quid peccatum sit, id candidus lector amice precor admoneat, et nos corrigat non egre perlaturos, nihil enim minus de me dici velim quam *οὗτος μήθ' ἁντω νοέη, μήτ' ἄλλου ἀκούων ἐν θυμῶ βάλληται.* In its sixty pages he treats his subject in the following order: declinatio articulorum, decl. nominum (prima (*ασ ησ*), secunda (*α η*), tertia (*οσ ον*), quarta (*ωσ*); de imparisyllabis; declinationes nominum contractorum: prima to octava, then *νοοσ*). Then follow numeralia, de formatione Comparativorum et Superlativorum, de verbis (five conjugations *τέρπω, πλέκω, ἀνύτω ψάλλω*, and verbs in *μι*; de verbis circumflexis); de pronomine, de adverbio ex quarto Theodori.[1] Not the least interesting point about these Tabulae are two poems printed together with them, addressed to Mutianus: "Ad librum ut Muttianum Vtriusque juris doctorem amicum suum plurimum venerandum salutet," and a shorter one on the motto of Mutianus "Beata Tranquillitas" (C).

[1] A second edition by his pupil, Philippus Nouenianus (Neumann), 1521, "Additis solum in calce per nos verbis anomalis huius linguae studiosis maximopere necessariis."

In the same year (Horawitz says in 1519, but the Leipsic edition clearly has: Lipsiae in aedibus Valentini Schumann, Anno MDXVI) Croke published a translation of the 4th Book of Theodorus Gaza, which he dedicated to the Archbishop of Mayence and Magdeburg (although he allows that the Duke George and the University have a prior claim to this honour), promising to undertake also a translation of the first three books at the request of Th. More. The coat of arms of the Archbishop: one eagle, two lions, and four griffins suggest to Croke the following elegy (D). In the Preface Croke again quotes Greek, applying to the Archbishop *ἐκπρεπὲ ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν* (Il. ii. 483), citing *ἐσ οὐρανὸν ὔμμιν ἀλεῦμαι* (from Theocr. v. 144), and remarking with regard to the difficulties he had had to overcome in the translation: "Et si graeci aliqui *δηλίου κολυμβητοῦ* (Diog. Laert. ii. 5. 7), suum Theodorum egere affirment. Habitant enim ei apud nos dei (ut inquit Heracletus)."

The Senate of the University granted Croke copyright for four years for this, and all other publications (Cautum est ne quis hunc librum D. R. C. aut quemvis alium ab eodem in hac inclyta urbe versum, compositum, aut excusum intra quadriennium imprimat, aliunde ne impressum huc aduehat).

There is only one more poem to be mentioned, and this marks Croke's position in regard to the religious movements of the time; he accompanied the Reprobatio orationis excusatoriae picardorum etc. of Hieronymus de Ochsenfurt with a poem, beginning: Quis hanc perfidiam tuam picarde.

Such was Croke's work at Leipsic, and it bore rich fruit For we cannot be far wrong in supposing that when in the statutes of 1519 Greek was formally recognized as part of the University curriculum (de illustrissimi principis Georgii stipendio graeca Theodori Gazae grammatica interpretabitur [sic]), this was mainly the result of his teaching; for when he left Leipsic, he left behind him a pupil well qualified to become his successor, P. Mosellanus. Croke was greatest as a teacher of grammar, as Camerarius says. This was perhaps the most pressing need of his time; but he lectured

also on Plutarch,[1] and as we see from the above quotations, his acquaintance with Greek literature was extensive. He seems to have been widely known amongst the German scholars of the day, as is testified by his correspondence (two letters from Hutten to Croke, amico et literato et probo graecas pariter ac latinas Liptzae literas profitenti; Aug. 9th and 22nd, 1516; Croke's letter to Reuchlin, with a copy of Theodorus Gaza, bk. iv. quoted by Böcking), and even after his return to England this intercourse was not entirely broken off. His attempt, however, to induce Mosellanus to migrate to England failed; Mosellanus writes in a letter to Pflug: "Is noster Crocus in Aula Regis sui agit, et me iam litteris in Angliam vocat. Sed an fidendum sit, nescio."

This sketch of the years Croke spent abroad is necessarily somewhat scrappy, and leaves yet some gaps which one would gladly see filled up; yet I trust enough has been shown to prove the great importance to the progress of Greek studies in Northern Germany of this visit of the English scholar, whose Tabulae inspired a pupil with the following epigram:—

ταῦτα ὁρῶσα Κρόκου δαιδάλεα σχήματ' Ἀθήνη
οὔποτ' Ἀθηναίων σκῆπτρα ἀπώλεσ' ἔφη
ἀλλ' ἅμα Γερμάνων τε ἀρηιφίλων τε Βρετανῶν
πολλακρατῶ. τῶν πρὶν μηδὲν ἔλαττον ἔχω.

(Gregor. Coelius, quoted by Leichius, de orig. et increm. typographiae Lips. p. 37.)

HERMAN HAGER.

The Owens College, *April* 19, 1882.

[1] "Qui quosdam libellos Plutarchi explicare nobis pueris solebat," Camer.

APPENDIX.

A.—*Guilelmi Budaei, regii secretarii epistolae.* Basil. a. 1521, p. 168.

Γουλίελμος Βουδαῖος Κρόκῳ

εὖ πράττειν.

Μέλλεις μὲν ὦ Κρόκε ἀμφὶ τὰ τῶν ἑλλήνων οὐ μετρίως ἐπιδώσειν, ὃς δὴ πρὸς ἄνδρα λατῖνον ἐμὲ λατῖνος ὢν αὐτὸς, ἑλληνίζειν προῄρησαι τῷ λόγῳ, γενναίως δὴ καὶ ἀξιεπαίνως. ὅτι μέντοι τῆς φιλίας ἡμῶν τῆς παλαιᾶς ἐμνήσθης, δυσφορεῖν τε ἔοικας τὰ ἔσχατα φερόμενος τὴς οἰκειότητος νῦν παρ' ἐμοὶ, τῶν πρωτείων γε τυγχάνειν σοὶ προσῆκον, μνημόσυνόν τι παρέχεσθαί σε χρῆν καὶ γνώρισμα οὐκ ἀμυδρὸν τῆς ὁμιλίας ἡμῶν. καὶ γὰρ τοῦ Κρόκου ὀνόματος ὥς γε μοὶ γνωρίμου ἀνδρὸς καὶ οἰκείως ἔχοντος, οὐ πάνυ τι τόγε νῦν ἔχον μέμνημαι. οὐ μὴν τούτου γε ἕνεκα δυσαρέστως σὲ δεῖ διακεῖσθαι ἢ ὅπως δὴ ἀνιαθῆναι. οὐδέ τινι φθονῆσαι τῶν ὑμεδαπῶν, οὓς ἡδέως τε ἀσπάζομαι δι' ἐπιστολῶν καὶ διὰ τιμῆς ἄγω, εἰκότως. ἄνδρες γάρ εἰσιν ἐκεῖνοι, ἐμοί τε καὶ πολλοῖς τῶν ἐμοῦ διαφερόντων σοφία κεχαρισμένοι. σοί γε μὴν ἔνεστι καὶ τῶν ὁμοίων αὐτοῖς παρ' ἐμοῦ τυχεῖν ἥν σοι τοῦτ' ἐπιμελὲς ᾖ. φέρε δὴ προσεμφερῆ σε τούτοις τοῖς Βρεττανοῖς παρέχου τοῖς σοῖς, ἴσά τε ἀξιέραστον, κἀγώ σοι ἴσα καὶ τούτοις φιλικῶς προσοίσομαι. ἴσθι μὲν δὴ τῇ ἐπιστολῇ ἄνδρα προκαλεσάμενος οὐκ ἀηδῶς ἀντιξενιοῦντά σοι, εἴ που σοὶ τοῦτο καταθύμιον ἑλληνιστὶ ἀντεπιστέλλειν ἡμᾶς. ἥσομαι γὰρ καὶ ταύτῃ τῇ γλώσσῃ τὴν φιλοπονίαν ἀσκῶν. ἔρρωσο, καὶ τῶν ἐνδόξων τουτωνὶ καὶ λογίων τῶν αὖθι, τούς σοι φιλτάτους πρόειπέ μοι. ἐμ Παρησίοις ἀνθεστηριῶνος τρίτῃ ἱσταμένου τῆς νεκύας τῇ ὑστεραίᾳ.

B.—*Codex Diplom. Saxoniae Reg.*, p. ii. vol. 11, p. 406.

Cum celsitudo tua novissime hinc discederet, illustrissi[mo] princeps, supplicatum est serenitati tue, ut domino Rica[rdo] Croco, qui in hoc gymnasio in tuum summum honorem

studiosorum utilitatem non mediocrem grecas litteras profitetur, centum aureorum stipendium decerneretur. Ceterum interim quo excellentissima gratia tua aliis negotiis prepedita nihil nobis respondit, ea quam a te postulavimus pecunia illi ex Bohemia offertur, de qua re fideliter ad archetypum descriptas litteras nunc ad te curavimus deferendas, ne scilicet hunc virum a te et tuis patiare ea pecunia avelli praesentem, quam absenti Bohemie offert domicellus, non sine tue, si discesserit, achademie magna jactura. Rogamus ergo te, serenissime princeps, ut hunc tuo et senatus stipendio devictum in unum saltem annum quoad he littere altiores radices egerint, hinc abire non sinas. Quantopere enim ad christianam religionem grece littere faciant, abunde docet divus Augustinus, qui in secundo de doctrina christiana libro iubet nos ad grecum codicem recurrere, si quid in sacra novi instrumenti scriptura titubaverit. Addimus quod in clementinis hanc linguam in quattuor gymnasiis precipitur ad exstirpandas hereses prelegi. Ut omittamus nullas litteras ex doctissimorum omni consensu esse, que lingue grece auxilio non egeant, tu serenissime princeps pro tua in doctos omnes liberalitate diutius nos hunc sperare non sinas, sed quid sis in hac re facturus, nobis per tuas litteras iam nunc significes. Vale feliciter, illustrissime et serenissime princeps. Tui subditi tibi deditissimi pro omnibus nos pauci. Lipsk xii. martii.

C.

In beatam tranquillitatem Muttiani.

Beata qui tranquillitas
Rufi leges in ostio
Pictam notis nigellulis
Dignam aureis sententiam
Ne vellicaueris virum
Nihil quod auri admiscuit
Pascendam enim mentem putat
Non blandiendum ocellulis
Vir omnium iam calculis
Bonus piusque et integer.

D.

Gryphes habent Aquilamque et habent tua signa Leones.
Sic leo quadrupedum gloria, vt illa auium.
Rostro alisque aquila est, leo corpore gryphus et unus
Est duo, sunt cuncta et singula vita tua
Namque ale doctrine aquilam: te nobile stemma leonem,
Fecit utrumque deus, iunxit utrumque deus.

ON SOME WORDS AND QUESTIONS CONNECTED WITH THE ROMAN SURVEY AND DISTRIBUTION OF PUBLIC LAND.

1. Two words occur frequently in the *Gromatici*, of which the etymology is a puzzle to modern writers—*arcifinius* (or *arcifinalis)* and *decumanus*. They seem to me to be explicable without difficulty.

In the first sentence of Frontinus (according to Lachmann's edition) we have three great classes of land described. One is *ager diuisus et adsignatus*, i.e. land divided into plots and marked as the private property of citizens; another is *ager mensura per extremitatem comprehensus*, i.e. land surrounded by a measured boundary; the last is *ager arcifinius qui nulla mensura continetur*, i.e. land with no measured boundary.

Three derivations of *arcifinius* are given by the ancients.

(*a*) Varro, quoted by Frontinus (p. 6), derives it *ab arcendis hostibus*.

(*b*) An author on p. 284 derives it *ab arcendo uicinos;* and Pliny is apparently supposed by Schwegler (*R. H.* ii. p. 441) to refer to it in his words *annonae uilitas non e latifundiis singulorum contingebat arcentium uicinos* (*N. H.* xviii. § 17).

(*c*) Isidore (p. 369) says it is so called because *certis mensuris non continetur sed arcentur fines eius obiectu fluminum montium arborum*. His derivation is therefore *ab arcendo fines*.

Siculus Flaccus (p. 137) gives both these last two.

Rudorff (*Grom. Inst.* p. 251) says that this derivation *ab arcendo* contains a thought right in language as well as in fact; he does not decide positively upon the other part of the derivation, and apparently thinks *arcere* may be here used both in the sense of *prohibere* and in that of *munire* or *coercere*, for which he quotes a precious etymology from Festus of *nouerca* as *arcendae familiae gratia*. Huschke (on Festus v. *possessiones*, p. 83) translates it *die Begrenzung abwehrte*. I have seen no hint from any one that these derivations of *arcifinius* are unsatisfactory. I fancy the favourite is *ab arcendo fines*, and is connected with a confusion of absence of measured boundaries with absence of boundaries altogether.

Now the fact that an etymology has ancient authority is, as a general rule, not in its favour. If we judge from the specimens which we find in Varro, an ancient etymology is usually wrong. In the present case the rules of Latin composition are absolutely fatal to any of these derivations. If *arcifinius* come from *arcere uicinos* or *arcere fines*, the order of the elements of composition would be exactly reversed, i.e. the substantive would *precede* the verb; if it came from *arcere* in the sense of *arcere hostis*, we should have to suppose *arcere* to be used adjectivally with *finis* and *arcifinius* to mean "with coercive or prohibitive bounds." I know of no such compound, and the meaning is unsuitable; for such a description would apply quite as well to the other classes of land as to that specially called *arcifinius*.

But the true derivation is, I submit, almost demonstrable. *arci-* points clearly to *arx* or to *arcus*. The latter gives exactly the meaning required.

The shape of an ancient bow commonly (though not invariably) was a double, or rather a twice double, curve, being composed of two horns joined by a straight piece in the centre. Such a shape is an apt symbol of a wavy line. And a wavy boundary—a boundary *per flexus* or *flexuosus*—is exactly what *ager arcifinius* had. See Balbus' words (p. 98), *extremitatium genera sunt duo, unum quod per rigorem obseruatur, alterum quod per flexus: rigor est quicquid inter duo signa ueluti in modum lineae rectum perspicitur: per flexus quicquid*

secundum locorum naturam curuatur ut in agris arcifiniis solet. And again (p. 99), after describing a *recta linea* and a *circumferens*, he says, *flexuosa linea est multiformis uelut aruorum aut iugorum aut fluminum; in quorum similitudinem et arcifiniorum agrorum extremitas finitur et multarum rerum similiter quae natura inaequali linea formata sunt.* Again, Frontinus, p. 12, speaks of *flexus quibus arcifinii agri continentur*, and p. 31, speaking of ordinary fields, says, *omnium agrorum extremitas flexuosa et inaequali cluditur finitione.* On p. 342, a boundary stone is described as cut so as to represent *flexuositatem limitis.* A figure is given, No. 312, where the profile is like a bow with exaggerated curvatures.

Ager arcifinius is land with wavy natural boundaries, as opposed to the land which has been measured and marked out by the straight lines of the Roman surveyors. *Bow-bounded* is the meaning of *arcifinius*, and its composition is similar to *tauriformis, anguimanus, capricornus* (Lat. Gr. §989); or, if any one likes, the last part of the word may be taken from the verb *finire* instead of the subst. *finis*, though that class of composition is not common (Lat. Gr. § 996).

I pass to *decumanus.*

2. *Decumanus*, as the name of a balk between centuries, normally running E. and W., has been the subject of some wild etymologies.

(*a*) Frontinus (p. 28) and Hyginus (p. 167) thought that as it divided the land into two parts, it came from *duo*, not from *decem*, and was contracted for *duodecimanus.*

(*b*) Isidore (p. 367) says the decuman balk was so called because it makes the figure of an X with the *cardo.* Niebuhr says this is probably the true derivation (*Hist. Rom.* ii. 628 Eng. Tr.).

(*c*) Siculus Flaccus (p. 153) says that all balks were called *decumani* from the measure of *deni actus*, but does not explain it further.

(*d*) Göttling (*Staatsverf.* 209, 2), as quoted by Rudorff

(*Grom. Inst.* p. 343), derives it from *dicis* or δίκη and *mane* (*sunrise*). I suppose this to mean "*After the fashion of sunrise.*"

(*e*) Rudorff (*Grom. Inst.* pp. 342, 343) considers the meaning to be *two-cutter*, and though attributing without sufficient evidence a derivation to Varro, refrains from adopting it. This derivation is from *duo* and *caedere.*

(*f*) Nissen (*Templum*, p. 12) takes *decumanus* to be from *decem*, and thinks that it was so called partly because ten was with the Romans the perfect number that made the row complete (10 rods to a *uorsus*, 10 feet to a *rod*, 10 men to a decury, etc), and partly to the use of *decumanus* for a large thing, i.e. *decumana oua*, and *decumani fluctus* (*Fest.* p. 71).

Now it seems to me that it would require very strong reasons to make a sober etymologist believe that *decumanus* had in this, or in other uses, any other original meaning than 'of or relating to the tenth.' *decem* is 'ten,' *decumus* is 'tenth,' *decumanus* is 'of the tenth.' So much I take to be certain. And I can suggest an easy origin for its application. The century was a square plot divided into *iugera.* Two *iugera* formed an *heredium*, which was the size of the original allotments. The century contained (10 × 10 =) 100 *heredia*, which were not separated by balks, but only by marks erected by the proprietors. Measuring along a side, after the tenth *heredium*, comes between this century and the next, a *limes* or balk, which may easily therefore have been called *limes decumanus*, i.e. the division line, in this case a balk, belonging to the tenth *heredium.* In the same way the *uia quintana* in the camp was in Polybius' time (vi. 30) adjoining the fifth manciple. Originally it may have been applicable to all balks, but as the word *cardo* came to be applied to the North and South lines, *decumanus* was left for the East and West lines. The first line drawn by the Augur in whatever direction would of course divide the whole district into two parts. It was his practice, probably from the simple observation of the rising sun, to draw first the line from

East to West, and then another line crossing it at right angles. This other representing the hinge on which the heavens moved was called *cardo*, the *decumanus* was an East and West line, and the balks parallel to each were called respectively *cardines* and *decumani*.

3. Two other words may deserve a passing remark. *occupatorius ager* is clearly land 'open to, or belonging to, *occupatores*,' or 'squatters.' There was a doubt in the ancient world and in the modern whether it refers to the occupation of enemy's land by the conquering Roman people, or to the occupation of Roman public land by the Roman nobles (*Grom.* p. 138; Rudorff, p. 252). The point is not of much importance, but the latter seems to me far the most probable. It is land not sold by the quaestors (*ager quaestorius*), nor land leased (*ager uectigalis*), nor land assigned in full property to citizens (*ager diuisus adsignatus*), but squatters' land.

In several places of the *Gromatici* we read of *intercisiuis limitibus*. I do not know whether Rudorff has at all confused this adjective in his mind with *interneciuus*, but he translates it *zerschneidende oder vernichtende* (*Grom. Inst.* pp. 296, 362), and is quite eloquent on the division of land *per strigas et scamna*, i.e. by oblong plots (with which he connects these balks), as denoting the defeated and subject character of the provincial inhabitants and lands. I take it, whether spelt *intercisiuus* or *interseciuus* (as the Lexicons seem to wish), merely to mean 'intermediate' or 'cross,' implying that these balks were subsequent to a previous, or additional to a usual, mode of allotment. An imagination is a great assistance in understanding past times, but the world is on the whole arranged in a matter-of-fact way, and carried on by somewhat dull methods. Symbolism is more often found in the brilliant interpreter than in the original constructor, who did not take the airy flights in dealing with his materials which were taken by the ancient etymologers and are taken by some modern philologers.

4. Mommsen, whose labours are so vast, and guided by

such an unwearied search for the best evidence that one hesitates to suspect an error, has, in commenting on the *lex agraria* of A.U.C. 743, in the first volume of the Berlin Collection of Inscriptions (pp. 88, 89), specially treated of what he calls *ager uiritanus*. His views are referred to and adopted by others (*e.g.* Marquardt *Staatsverf.* ii. 148, *cf.* i. 101, sq. ed. 2; Willems' *Droit Rom.*, p. 348, ed. 4). I do not know that it has ever been disputed that distributions of public land did not always imply the founding of a new colony. Sometimes the allottees were incorporated in an independent form as a (new) colony. Sometimes they were incorporated into an existing colony or borough. Sometimes, in early days, they remained at Rome and had their allotments also. Mommsen, however, thinks the distinction between *ager uiritanus* and *ager coloniarius* went further. Colonial land was divided into centuries by balks, it was given by lot, and only to a relatively small number of persons, the number being fixed by a law authorizing the distribution. *ager uiritanus* was divided into *saltus*; it was not given by lot, it was given to all Roman citizens, subject only to the two limits of willingness to receive it and sufficient extent of distributable territory. His proofs are three passages which alone (*soli fere*) treat of this kind of allotment in general, and he enumerates seven instances of distribution where *uiritim diuisus ager* is distinctly mentioned.

Now unless Mommsen were to go as far as to say that *uiritim* cannot be applied to a colony (and he expressly says he does not assert this), these instances prove nothing. In two of them indeed the distribution *was* according to Livy a *colonial* distribution, one at Labici (Liv. iv. 47, 48), another among the Volsci (Liv. v. 24). Mommsen says Livy was wrong, and gives other grounds for thinking so. Be that as it may, it is clear that Livy did not recognize the distinction which Mommsen puts forward.

The stress of the argument rests on the three passages treating of the subject generally. The first is Festus in Paulus' Epitome, p. 373: *uiritanus ager dicitur qui uiritim populo distribuitur*. This is the only place in Latin in which *uiritanus* occurs. It is in Paulus, who epitomized Festus,

who epitomized Verrius Flaccus, who was a freedman in the reign of Augustus. We know nothing of the circumstances in which the expression *ager uiritanus* was used: and it would be rash to rest much on the word *populo* as implying that the distribution did not take the form of a colony.

The second passage is Varr. *R.R.* i. 10, where he says, *quattuor centuriae coniunctae appellantur in agris diuisis uiritim publice saltus.* Siculus Flaccus says *saltus* is the name given to 25 centuries. Nothing more is known of either kind of *saltus*. The *libri coloniarum* as they are called speak of *territoria in saltibus adsignata* (p. 211). There is no reason why this should mean Varro's *saltus* rather than Siculus Flaccus' *saltus*. As the *saltus* of 4 centuries is not mentioned in the *Corpus Gromaticorum* and the *saltus* of 25 centuries is, the presumption is the other way.

The third passage adduced by Mommsen is much the most important, and has, I think, been quite misunderstood. Siculus Flaccus says: *diuisi et adsignati agri non*[1] *unius sunt condicionis, nam et diuiduntur sine assignatione et redduntur sine diuisione. diuiduntur ergo agri limitibus institutis per centurias, assignantur uiritim nominibus.* (Mommsen quotes only the last sentence *diuiduntur . . . nominibus.*) I translate freely. "Divided and assigned lands are not all held on the same tenure. You may have a division of lands without their being assigned, and you may have a restoration of lands without their being divided. Division is the separation of the land into centuries by regular balks. Assignment is the appropriation of the land to individuals by name." That is to say, division and assignment are different things, and are not always found together. Usually they were parts of one process: first the land was regularly divided into square blocks, then each of these blocks was appropriated to 100, or 50, or 10, or 3 persons, according to the extent of allotment allowed, and their names were entered in the register as holding so many *iugera* each in that century. Suppose there were 1000 men, and the measure allowed was eight *iugera*,

[1] *Non* is not in the MSS., but all agree in inserting it, and it seems to be required.

and the whole extent of the land was fit for assignment. The land was not divided into 1000 plots of eight *iugera* each, but into forty centuries; each century containing 200 *iugera*, would accommodate twenty-five men. The register contained all the centuries in order, described by their position, and under the name of the century the names of the allottees in that century. Ballot decided, first, which group of eight had first place; secondly, which century belonged to the first group (*Grom.* pp. 113, 200). Division was made without assignment following, when more land was divided than there were persons requiring it (*cf.* p. 163), or when there were persons in the plotted land who were allowed to retain their possessions. Restoration was made without division in the case of the lands of the priests, and Vestal Virgins (p. 162): and assignment was made without division in certain cases mentioned by Frontinus on p. 4, and in the circumstances mentioned by Siculus Flaccus himself on p. 160—a passage which seems to have escaped Mommsen's attention, when writing his account of *ager uiritanus*. There Siculus Flaccus says that occasionally, if enough land has not been taken for the survey, and the founder wishes to add some citizens to the colonies, and to assign them lands, he enters in the register the fact that to A. B. is assigned so many *iugera* on such a mountain in such a township (*pagus*), or that A. B. is to have such a field which was formerly so and so's. Siculus Flaccus here refers to and repeats the words quoted by Mommsen. But he is speaking continuously of a distribution in connexion with the foundation of a colony; he has just taken the case of there being too much land for his number of colonists, and then takes the case of there being too many colonists for the lands surveyed. Further, there is no hint here or anywhere in the *Gromatici* of a distribution by *saltus* of four centuries, though pertinent occasions were not wanting, as, for instance, where the fact is mentioned of centuries in some places having a different area and different shape from the square century of 200 *iugera*.

There are two words which may require brief treatment—*nominibus* and *uiritim*. *nominibus assignare* is not opposed to

per centurias diuidere as a different mode of assignment, but as a different part of the one process by which (as a rule) all lands for distribution as private property were divided and assigned (so Schwegler, *R. G.* ii. p. 416*n.*) *nomina* are often used for the persons whose names as proprietors were entered in the register (e.g. *Grom.* pp. 157, 162, 199, etc.), as they were used for persons whose names as debtors were entered in a man's ledger. The instances of *in nominibus adsignatus*[1] used in the *libri coloniarum* (pp. 238, 239), refer to something of the kind mentioned by Siculus Flaccus. They are expressly connected with *limites*, and in two of the five instances with colonies. Rudorff (*Grom. Inst.* pp. 302, 356) translates *nominibus adsignare*, "to assign to the clans" (*Geschlechtern*), referring to the fact that the land thus assigned was heritable property (*heredium*), and that estates were spoken of by gentile names, e.g. *fundus Cornelianus* (p. 380). This line of argument would surely prove also that laws were brought forward by a clan, and that this is the meaning of *lex Iulia*, *lex Cornelia*, etc. But as a matter of fact the names entered on the register were not the clans, but the individual names, i.e. the person is designated by the praenomen, nomen, and father's praenomen, *e.g.* Lucio Terentio Luci filio (*Grom.* p. 201).

uiritim does not of itself mean "to all the people"; its extent is defined by its context. It merely means taking separately individuals of the body or number specified. *uiritim diuidere* by itself applied to lands would, I conceive, simply mean "to divide and allot them," and of course in the usual way.

There is no evidence at all that a distribution unaccompanied by the foundation of a colony was not made by lot, and no evidence for the suggestion thrown out by Mommsen that perhaps in some way it depended on the order of application.

5. Before leaving Mommsen's comments on the *lex Agraria* of which fragments on bronze are preserved at Naples and

[1] I am inclined to agree with Mommsen in thinking that, in page 54 (line 10), the MS. reading *hominibus* should be retained, and not changed to *nominibus* as Lachmann has done on Rudorff's suggestion.

Vienna, I may refer to his reasons for refusing it the title of *lex Thoria* (*Corp. I. Rom.* i. 77). Appian (*B. Ciu.* i. 27) briefly gives the history of the public land after C. Gracchus. The Gracchi had prohibited the sale of the allotments and imposed a tax on the holders. Three laws followed. The first removed the prohibition of sale. The second put an end to any further allotments and allowed the holders of lands yet undistributed to retain them by paying a tax or rent, the revenues thence accruing to be distributed to the people in lieu of the lands. The third law removed the rent. Appian gives the name of Σπούριος Βόριος to the author of the second law. Now Cicero (*Brut.* 36, § 136) says: *Sp. Thorius satis ualuit in populari genere dicendi, is qui agrum publicum uitiosa et inutili lege uectigali leuauit.*[1] It certainly is an easy correction to substitute Θόριος in Appian for Βόριος, a name otherwise unknown. And Mommsen says there is no difficulty of fact in doing so, for both writers are giving the same description of the law "if only we understand Cicero rightly." He therefore translates "who by imposing a rent on the public land relieved it from the faulty and impolitic law of the Gracchi." This explanation has been adopted by Rudorff (*Rechtsgesch.* i. § 16, p. 41), and is followed with some hesitation by Marquardt (*Staatsverf.* i. p. 108, ed. 2), Piderit ad. loc. and Prof. Wilkins (note on Cic. *Orat.* ii. 70, § 284). Peter and Ihne are quoted as dissenting. So also Wordsworth (*Fragments*, etc., p. 441).

Now to me such a translation of Cicero's words seems absolutely impossible. I should hesitate to think that Cicero, in describing a law the main purport of which was not to deal with but to impose a rent on the public land, would use *uectigali* by itself and omit *imposito* or the like altogether. But that he should put this bare *uectigali* between *lege* and *leuauit* would be strange indeed. Cicero meant by his words that Sp. Thorius by a faulty and impolitic law relieved the public land from rent. What difficulty is there in the way of this interpretation of Cicero? Appian very probably

[1] Appian's words are curiously similar: ἅπαξ δε τοῖς σοφίσμασι τοῖσδε τοῦ Γρακχείου νόμου παραλυθέντος ἀρίστου καὶ ὠφελιμωτάτου κ.τ.λ.

meant Sp. Thorius by Sp. Borius: his only mistake (if *Βόριος* is due to the copyists) is in connecting Thorius' name with the second law instead of with the third. The law of which fragments are extant is clearly this third law: so far Mommsen and Rudorff are right. It is a law removing a rent and dealing with rights of pasture, and this corresponds very well with Cicero's description of the law of Sp. Thorius and his reference to it in the *De oratore*. Mommsen objects that Cicero would not have spoken, as I suppose him to have done, of a law which the optimates favoured. We really know nothing of the circumstances, and circumstances are everything in politics. And Cicero was anything but consistent in his language about political measures. But after all the question is one of fact between him and Appian. Cicero wrote within seventy years of the law and Appian scarcely within 250 years. And Cicero, whether he understood legal history or not, did understand how to express a meaning in Latin words.

I should be glad to know if any passage can be produced which would justify Mommsen's mode of taking Cicero's words. The passages most nearly analogous that I can find are: Cic. *Lael.* 20, § 72: *sunt enim quidam qui molestas amicitias faciunt cum ipsi se contemni putant; quod non fere contingit nisi iis qui etiam contemnendos se arbitrantur, qui hac opinione non modo uerbis sed etiam opere leuandi sunt.* Cic. *Orat.* i. 36, § 166, *ne is pro quo ipse diceret turpi tutelae iudicio atque omni molestia stultitia adversarii liberaretur.* In both these passages we have an instrumental ablative placed between *leuare* or *liberare* and the ablative of the thing from which the subject is freed. But no one will feel any doubt about the meaning of these sentences, the theoretical ambiguity being prevented by the meaning of the words. Taking Cicero's words in our passage in the ordinary way, the construction is easy and the expressions such as no one can object to: *uectigali liberare* "to free *from* tax" is found in Cic. *Q. Fr.* i. 1, 9, § 26; *Phil.* ii. 38, § 97. I have not found *leuare* with *uectigali*. In Liv. xliii. 17, § 3, is *leuatos se oneribus inpensisque*, in Cic. *Att.* vi. 2, § 4, *ita multae ciuitates omni aere alieno liberatae, multae ualde leuatae*

sunt . . . his ego duobus generibus facultatem ad se aere alieno liberandas aut leuandas dedi. "To relieve the public land of rent by a bad law" is a very suitable expression: "to relieve the public land of a bad law by a rent" seems to me a very strange one. But that Cicero should use words apparently conveying the former, but intended to convey the latter, seems to me the strangest thing of all, except that one who is at the head of Roman historians and one of the first Latin philologers should impute this to Cicero, in order to save a writer of the second century A.D. from having made a confusion in the authorship of two laws which were passed towards the end of the second century B.C.

6. Niebuhr in the famous chapter on the Public Land and its occupation, which has been the basis of modern inquiry into the Agrarian laws, and directed attention to the writings of the *Gromatici*, argues against the notion that the State let its lands in the modern sense of the term. What the State let was, according to Niebuhr, the tithe or tax. And he adduces (ii. 140) a passage from Hyginus which treats of the Roman dealings with conquered lands, and justifying the expression *emerunt ius uectigalis*, understands it of taking a lease of the tithe, described as a *purchase* of the right to the tithe for a sum, not paid down once for all, but payable yearly. Niebuhr expresses doubts of the value of Hyginus' authority, and finds a difficulty in the concluding sentence of the passage.

Now Hyginus was not an antiquary or historian inquiring into the use of the public land in the early times of the Republic, but a practical land surveyor, with public records of the tenure of land before him. What he describes or alludes to are the facts of the land and of the records, and the inferences a land surveyor would draw from them. I believe he found nothing mentioned in the records or visible on the land of a date earlier than the Gracchi; and the assignments of public land which he saw recorded were in the main those of Julius Cæsar and the earlier emperors. It is hazardous therefore to apply his statements

to dealings with the public land at the time of the early agrarian laws. But for the later period, I take it, his authority and that of the other *Gromatici* are more trustworthy than the ordinary run of historians.

Hyginus found four classes of land: *occupatorius, quaestorius, uectigalis, diuisus adsignatus.* The first had no state balks and boundaries; the second was land divided by balks into plots of fifty *iugera,* i.e. quarter centuries, and had been public land sold by the quaestors; the fourth I have already spoken of; the third he describes in the passage from which Niebuhr makes an extract. It was land bound by a rent, and belonging either to the Roman people, or to a colony or borough or other local organization. Its origin was this. When lands had been captured in war, and divided into centuries for assignment to the soldiers, there was more than was required for the number of allottees. *qui superfuerant agri uectigalibus subiecti sunt, alii per annos* (some supply *quinos*) *alii uero mancipibus ementibus, id est conducentibus in annos centenos pluresue* (so Huschke and Mommsen for *plures uero*): *finito illo tempore iterum ueneunt locanturque ita ut uectigalibus est consuetudo . . . mancipes autem qui emerunt lege dicta ius uectigalis ipsi per centurias locauerunt aut uendiderunt proximis quibusque possessoribus.* Niebuhr says: "If this writer, whose conceptions were certainly not clear, attached any distinct meaning to the last sentence, it must be understood of a *modus* or composition, for the tenth sheaf." I am not certain of Niebuhr's meaning, but I suppose his view to be this. The state imposed a tax of a tenth of the produce on these lands. Contractors bought from the state the right to this tithe and engaged with the nearest occupiers to take the tithe and give them money for it. Rudorff (*Grom. Inst.*, p. 315, n. 225) supposes the nearest occupiers to be the persons who were themselves charged with the payment of the tithe, and explains *per centurias* as meaning *per annos centenos.*

Degenkolb (*Platzrecht*, p. 328) has made some objections to these views, which I partly reproduce.

1. Hyginus speaks of letting the lands: why should we

suppose the state first imposed a tax or ground-rent of a tithe and then let that only? This notion of a tax or tithe implies, apparently, some recognition of the existing cultivators. Nothing whatever is said about them here, but on the same page we read of lands being restored to their former owners, and in that case no *uectigal* was imposed (*agri non obligantur uectigalibus*). It is difficult to see that the state or municipality had any other rights to respect. They sold some land: they gave and assigned other: a third class is *ager uectigalis*: why should we not suppose that it was let on lease, the *uectigal* being what we call rent, *i.e.* the share of the produce which the landlord claims from the cultivator as the condition of his having the remainder?

2. *Ius uectigalis* is a natural expression to use for this, where *emerunt* has preceded. In older Roman law, letting and hiring was regarded as only a kind of selling and buying (Gai. iii. 143; Dig. xix. 2, l. 2). Letting is selling, not the property out and out, but the enjoyment and fruits of the property for the term of the lease. *emerunt agros* would give a wrong idea; *emerunt ius uectigalis* means a purchase of the rent or profits. But the contractors who bought this *ius* were not, so far as I see, restricted to take from the actual cultivators only such rent or share as the State had previously fixed. They were lessees and could make their own bargain with the peasants, provided they paid to the State the rent agreed on between themselves and the State.

3. *Per centurias* occurs much too often in the *Gromatici* for division of land to allow of our giving it the meaning of 'for a hundred years.' It may mean here in plots of a century; but it is better to understand it of 'going through the centuries,' 'taking each century,' *i.e.* 'in the several centuries.' We have it used by Hyginus in this sense where he speaks of not reckoning in the plots assigned the ground taken up by a public road or river: *saepe enim et uiarum publicarum per centurias modus exceptus est* (*Grom.*

p. 121); *scio quibusdam regionibus cum adsignarentur agri adscriptum aliquid per centurias et flumini* (ib. p. 125).

4. And with this accords very well *proximis quibusque possessoribus*. The lands which were now being dealt with were in some cases whole centuries, in others oddments (*subseciua*), i.e. parts of a century not assigned, because not suitable for the veterans. The occupiers of adjoining plots would be just the persons who would be most disposed to take and work the lands. But they seem to me very unsuitable persons for converting the tithe of corn or other produce into money, as Niebuhr seems to suppose; and the expression is a strange one for the persons from whose lands the *uectigal* issued, as Rudorff supposes. *proximus ipse mihi* is scarcely the language to be expected from a land-surveyor.

5. Leases for 100 years or more seem not an unnatural transition to the leases *in perpetuum*, which we meet with in Gai. iii. 143 and Dig. vi. 3 (cf. Mommsen *Staatsrecht*, ii. 452, ed. 2); there we are told of municipalities being in the habit of letting their lands for a *uectigal*, the tenant to hold the land as long as he paid the rent. This is a somewhat similar tenure to what English lawyers called a fee-farm rent. When one reads of the lands of priests and vestal virgins being let for a *uectigal* (*Grom.* p. 117), one is naturally reminded of church and college leases; and the tenure *in perpetuum* which was established in Roman law is just what was attempted to be established by the lessees of church lands, and by lessees, I believe, of college lands also.

It is hardly necessary to say now that Niebuhr was wrong in inferring, apparently from the word *manceps*, that the form used in these cases was mancipation. Neither the tithe nor the lands were conveyed to the *mancipes*. They had merely a personal contract with the state, and sub-let in a similar way.

A very similar passage to this of Hyginus is seen in Siculus Flaccus, p. 162 (cf. also pp. 136, 137), and helps to show that what was before the eyes and mind of both writers were the leased lands lying near and among the assigned lands; and that these are but distantly related to the occupation of the public land which was the ground of the old agrarian laws.

H. J. ROBY.

ON ARISTOTLE'S *POLITICS*, I 6, 1255a 7 *sqq.*, AND IV (VII) 16, 1335a 32—34.

(1) I 6, 1255a 7 *sqq.*

τοῦτο δὴ τὸ δίκαιον πολλοὶ τῶν ἐν τοῖς νόμοις ὥσπερ ῥήτορα γράφονται παρανόμων, ὡς δεινὸν εἰ τοῦ βιάσασθαι δυναμένου καὶ κατὰ δύναμιν κρείττονος ἔσται δοῦλον καὶ ἀρχόμενον τὸ βιασθέν· καὶ τοῖς μὲν οὕτω δοκεῖ τοῖς δ' ἐκείνως καὶ τῶν σοφῶν. αἴτιον δὲ ταύτης τῆς ἀμφισβητήσεως, καὶ ὃ ποιεῖ τοὺς λόγους ἐπαλλάττειν, ὅτι τρόπον τινὰ ἀρετὴ τυγχάνουσα χορηγίας καὶ βιάζεσθαι δύναται μάλιστα, καὶ ἔστιν ἀεὶ τὸ κρατοῦν ἐν ὑπεροχῇ ἀγαθοῦ τινός, ὥστε δοκεῖν μὴ ἄνευ ἀρετῆς εἶναι τὴν βίαν ἀλλὰ περὶ τοῦ δικαίου μόνον εἶναι τὴν ἀμφισβήτησιν. διὰ γὰρ τοῦτο τοῖς μὲν εὔνοια δοκεῖ τὸ δίκαιον εἶναι, τοῖς δ' αὐτὸ τοῦτο δίκαιον, τὸ τὸν κρείττονα ἄρχειν. ἐπεὶ διαστάντων γε χωρὶς τούτων τῶν λόγων οὔτ' ἰσχυρὸν οὐδὲν ἔχουσιν οὔτε πιθανὸν ἄτεροι λόγοι, ὡς οὐ δεῖ τὸ βέλτιον κατ' ἀρετὴν ἄρχειν καὶ δεσπόζειν. ὅλως δ' ἀντεχόμενοί τινες, ὡς οἴονται, δικαίου τινός (ὁ γὰρ νόμος δίκαιόν τι) τὴν κατὰ πόλεμον δουλείαν τιθέασι δικαίαν, ἅμα δ' οὔ φασιν. τήν τε γὰρ ἀρχὴν ἐνδέχεται μὴ δικαίαν εἶναι τῶν πολέμων, καὶ τὸν ἀνάξιον δουλεύειν οὐδαμῶς ἂν φαίη τις δοῦλον εἶναι.

Whereas the commentators seem to assume that the interpretation of the three obscure phrases, *ὃ ποιεῖ τοὺς λόγους ἐπαλλάττειν, διαστάντων γε χωρὶς τούτων τῶν λόγων, ἄτεροι λόγοι*, may, nay must, precede any attempt to ascertain the

general drift of Aristotle's remarks about slavery, I am inclined to demur to both propositions; to the latter, because the sentences in which the debatable phrases occur, *αἴτιον δὲ ταύτης τῆς ἀμφισβητήσεως — ἄρχειν καὶ δεσπόζειν* 1255a 12—21, clearly belong, not to Aristotle's statement of the doctrines in question, but to his criticism of them, and ought therefore to be capable of removal without injury to their surroundings; and to the former, because the difficulty of the debatable phrases themselves consists for the most part in the ambiguity of their reference to certain *λόγοι*, which may be any two or more of the three or more *λόγοι* mentioned in the context. Under these circumstances, it would seem reasonable to begin by inquiring what *λόγοι* are mentioned in the context, and to postpone to a later stage the attempt to interpret the sentences in which certain *λόγοι* are ambiguously referred to. Accordingly I shall adopt this course in the following paraphrase.

The question under discussion is stated in unmistakable terms at the beginning of ch. 5: *πότερον βέλτιον καὶ δίκαιόν τινι δουλεύειν, ἢ οὔ, ἀλλὰ πᾶσα δουλεία παρὰ φύσιν ἐστίν;* To this question Aristotle makes answer, that, as it is advantageous to both and to each, and therefore just and natural, that body, appetite, beast, and female should be respectively subject to soul, reason, man, and male, so it is advantageous to both and to each, and therefore just and natural, that a man who is inferior in *ἀρετή* of soul should be subject to a man who is in that respect superior. At the same time he recognizes the obvious fact that the custom of selling prisoners taken in war, might, and sometimes did, reduce to slavery men who by right of *ἀρετή* should be free. His contention is then, in brief, that since theoretically *δεῖ τὸ βέλτιον κατ' ἀρετὴν ἄρχειν καὶ δεσπόζειν*, in practice some slavery is just and natural, some slavery is unjust and unnatural.

The wording of the question put at the beginning of ch. 5 indicates however that among Aristotle's contemporaries there were some who maintained that all slavery is unjust and unnatural; and at the beginning of ch. 6

we are expressly told that this theory had emerged in a controversy about the justice of the law or convention by which the prisoner taken in war became the property of the conqueror. The grounds upon which the theory was asserted, as well as those upon which it was denied, are indicated in 1255a 7—26:

i. X argues that all slavery is unjust and unnatural, because violence is wrong;
ii. Y argues that all slavery is just and natural, because might is right;
iii. Z argues that all slavery is just and natural, because what is legal is just.

Thus, while Aristotle declares that in practice *Some* slavery is just, *some* slavery unjust, X holds that *All* slavery is unjust, Y and Z hold, though on different grounds, that *All* slavery is just.

The sentences 1255a 7 *sqq.*, contain however, besides the statement of the views entertained by contemporary controversialists, an inquiry into the relation in which these views stand to the doctrine of Aristotle himself. Thus at 1255a 21 he examines the theory of Z, who, "holding fast in a general way to a sort of justice," declares *τὴν κατὰ πόλεμον δουλείαν* to be just because it is legal. First noting that Z's justification breaks down if the war is unjust, Aristotle proceeds to remark that Z himself would admit that a highly cultivated Greek, though legally sold into slavery, ought not to be a slave; and that this admission is tantamount to the acceptance of the doctrine maintained in the preceding chapter, namely, that it is *ἀρετή* and *κακία*, which mark out men for freedom and slavery respectively.

Similarly, in the sentences *αἴτιον δὲ ταύτης τῆς ἀμφισβητήσεως—ἄρχειν καὶ δεσπόζειν* 1255a 12—21, (from which I have hitherto borrowed nothing except the statement that Y bases his assertion of the justice of all slavery upon the dogma *αὐτὸ τοῦτο δίκαιον, τὸ τὸν κρείττονα ἄρχειν,*) Aristotle seeks to show that the positions of X and Y are open to attack precisely in so far as they differ from his own.

Now the λόγοι of X and Y

i. All slavery is unjust
ii. All slavery is just

ἐπαλλάττουσιν:[1] *i.e.* slaveries which X pronounces unjust, Y pronounces just. How is it, then, that these λόγοι ἐπαλλάττουσιν? What is the reason of the controversy between X and Y?

The reason is, Aristotle tells us, that, as ἀρετή with proper appliances is able to exert force or violence, while force or violence implies ἀγαθόν of some sort or other, X and Y agree in assuming that where there is βία, there there is ἀρετή, and consequently suppose that they differ fundamentally in their notions of δίκαιον. That is to say, on the assumption that βία is always accompanied by ἀρετή, X, who conceives that in the cases which he has examined βία is detestable, and does not see anything to distinguish these cases from other cases, condemns all relations between inferior and

[1] That, as Heitland remarks (*Notes Critical and Explanatory, etc.*, Cambridge, 1876, p. 11), ἐπαλλάττειν means primarily to 'overlap,' whether by superposition, *e.g.* τῇ ἐπαλλάξει τῶν δακτύλων τὸ ἓν δύο φαίνεται. ἐν 2. 460b 20, μηρῶν ἐπάλλαξις ἀπρεπής. Plutarch *de audiendo* 45 D, or by juxtaposition, *e.g.* καρχαρόδοντα γάρ ἐστιν ὅσα ἐπαλλάττει τοὺς ὀδόντας τοὺς ὀξεῖς. Ζιβ 1. 501a 18, seems to me certain. For secondary uses of the word, I may quote *Iliad* III 358 τοὶ δ' ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο πεῖραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν. Plato *sophist* 240 c Θ. Κινδυνεύει τοιαύτην τινὰ πεπλέχθαι συμπλοκὴν τὸ μὴ ὂν τῷ ὄντι, καὶ μάλα ἄτοπον. Ξ. Πῶς γὰρ οὐκ ἄτοπον; Θ. φῶς γοῦν ὅτι καὶ νῦν διὰ τῆς ἐπαλλάξεως ταύτης ὁ πολυκέφαλος σοφιστὴς ἠνάγκασεν ἡμᾶς τὸ μὴ ὂν οὐχ ἑκόντας ὁμολογεῖν εἶναί πως. Aristot. Ζιβ 1. 501a 22 ἡ δὲ φώκη καρχαρόδουν ἐστὶ πᾶσι τοῖς ὀδοῦσιν, ὡς ἐπαλλάττουσα τῷ γένει τῶν ἰχθύων. Πζ 1. 1317a 1 ταῦτα . . . ποιεῖ τὰς πολιτείας ἐπαλλάττειν, ὥστε ἀριστοκρατίας τε ὀλιγαρχικὰς εἶναι καὶ πολιτείας δημοκρατικωτέρας. μκ. 1. 464b 28 ἐπαλλάττει τὰ νοσώδη τὴν φύσιν σώματα τοῖς βραχυβίοις. But when may *propositions* be said to 'overlap'? At first sight two cases suggest themselves: (1) *All X is Y* might be said to overlap *Some X is Y*, and (2) *Some X is Y* and *Some X is not Y* might be said to overlap one another, provided that these subcontraries are incompatible. It appears however that ἐπαλλάττειν marks not so much the transgression of a limit, as the invasion of a region beyond, and consequently that *All X is Y* could not be said to ἐπαλλάττειν *Some X is Y*. For this reason, as well as because ἐπαλλάττειν understood in the former of the two senses indicated above, would not find a proper antithesis in διαστάντων χωρίς, I take ἐπαλλάττειν here in the latter of these senses, the whole field of slavery being a debatable ground which from opposite quarters X and Y have overrun. With the phrase διαστάντων χωρίς, which represents the relative position of X and Y when they have withdrawn to their own sides of the field, compare the kindred use of κεχώρισται in μκ 1. 464b 27. Thus while I agree with Heitland that 'overlap' is the best English equivalent for ἐπαλλάττειν, I demur to his unqualified statement that the latter word expresses the relation in which subcontraries stand to one another. [In the above Aristotle is quoted by Bonitz.]

superior which are not based upon 'loyalty,'[1] *i.e.* the willing obedience which an inferior renders to a kind and considerate superior; while Y, who conceives that in the cases which he has examined *βία* is respectable, and does not see anything to distinguish these cases from other cases, takes as his principle 'might is right.'

When however the two theories are withdrawn within their proper limits, so that they *διεστᾶσι χωρίς* and no longer *ἐπαλλάττουσι*, the theory which X advances against Y and the theory which Y advances against X (*ἄτεροι λόγοι*) have neither force nor plausibility as against the modified doctrine *ὡς δεῖ τὸ βέλτιον κατ' ἀρετὴν ἄρχειν καὶ δεσπόζειν*.[2]

In short, X and Y, jumping to the conclusion that *βία* is always accompanied by *ἀρετή*, and consequently overlooking the distinction drawn by Aristotle between *βία* which has *ἀρετή* and *βία* which has not *ἀρετή*, suppose that all other slaveries resemble those which they have respectively studied, and accordingly pronounce, the one, *all* slavery unjust, the other, *all* slavery just. Let X only realize that he is arguing from cases in which *βία* rests upon *ἀγαθόν τι* to cases in

[1] The commentators take for granted that *εὔνοια* is the 'benevolence' of the superior, and it must be admitted that my interpretation, 'loyalty,' 'the willing obedience which an inferior renders to a kind and considerate superior,' is not recognized by the lexicographers. See however Xenophon *oecon.* 7 § 37; 9 §§ 5, 12; 12 §§ 5-8; 15 § 5 (in all which cases the *οἰκέτης* is *εὔνους* to his master and mistress); Aristot. *nic. eth.* IX 5 §§ 3, 4 *ὁ μὲν γὰρ εὐεργετηθεὶς ἀνθ' ὧν πέπονθεν ἀπονέμει τὴν εὔνοιαν, τὰ δίκαια δρῶν· . . . ὅλως δ' ἡ εὔνοια δι' ἀρετὴν καὶ ἐπιείκειάν τινα γίνεται ὅταν τῳ φανῇ καλός τις ἢ ἀνδρεῖος ἤ τι τοιοῦτον*: Polus Pythag. ap. Stob. *floril.* T. 9. p. 106 *οἰκετᾶν ποτὶ δεσπότας εὔνοια, δεσποτᾶν δὲ ποτὶ θεράποντας καδεμονία* (in a list of the various forms in which justice appears): Herodotus V. 24 *οὐδένα εἶναί σευ εὐνοέστερον . . . κτημάτων πάντων ἐστὶ τιμιώτατον ἀνὴρ φίλος συνετός τε καὶ εὔνους* (where Darius addresses Histiaeus). Similarly in an inscription published in the report of the Archaeological Institute of America, *On the investigations at Assos*, 1881, the inhabitants of Assos swear loyalty to Caligula—*εὐνοήσειν Γαΐῳ Καίσαρι Σεβαστῷ*—asking him in return *ἔχειν διὰ μνήμης καὶ κηδεμονίας τὴν πόλιν*: and in an epitaph on a dog contained in the same volume we read *ἔστ' ἄθλον στοργῆς ἄρα καὶ κυσίν, ὥς νυ καὶ ἥδε εὔνους οὖσα προφεῖ σῆμα λέλονχε τόδε*.

[2] In other words, so long as X maintains that All slavery is unjust, and Y that All slavery is just, Y has something *ἰσχυρόν* and *πιθανόν* to urge against X, X has something *ἰσχυρόν* and *πιθανόν* to urge against Y. But when X and Y respectively fall back from their advanced and untenable positions to the position of Aristotle, Y has no longer anything *ἰσχυρόν* or *πιθανόν* to urge against X, X has no longer anything *ἰσχυρόν* or *πιθανόν* to urge against Y. It will be seen that I take *τοὺς λόγους* and *τῶν λόγων* to be 'the theories of X and Y,' *ἄτεροι λόγοι* to be 'the theory *adverse* to X's theory and the theory *adverse* to Y's theory,' *i.e.* 'the theories of Y and X.'

which *βία* rests upon *ἀρετή*, and let Y only realize that he is arguing from cases in which *βία* rests upon *ἀρετή* to cases in which *βία* rests upon *ἀγαθόν τι*, and both will immediately see that the doctrine *ὡς δεῖ τὸ βέλτιον κατ' ἀρετὴν ἄρχειν καὶ δεσπόζειν* includes just so much of their respective theories as has a solid foundation.

(2) IV (VII) 16, 1335a 32—34.

ἔτι δὲ ἡ διαδοχὴ τῶν τέκνων τοῖς μὲν ἀρχομένης ἔσται τῆς ἀκμῆς ἐὰν γίνηται κατὰ λόγον εὐθὺς ἡ γένεσις, τοῖς δὲ ἤδη καταλελυμένης τῆς ἡλικίας πρὸς τὸν τῶν ἑβδομήκοντα ἐτῶν ἀριθμόν. As my interpretation of this passage appears to be novel, it may be worth while to put it on record. At the beginning of the chapter (1334b 32 *sqq.*) Aristotle has said that in framing regulations about marriage the legislator should take three things into account: (i) the ages of the man and the woman should be such that they shall simultaneously reach the *τέλος τῆν γεννήσεως*,— in other words, should be such that, when the man is seventy, the woman shall be about fifty; (ii) regard should be had to the *διαδοχὴ τῶν τέκνων*; *i.e.* there should not be too great a disparity of age between father and children, lest the father should have no comfort from the children, and the children no protection from the father; nor yet too great a disparity, lest familiarity should breed contempt; (iii) in order that the children may be strong and healthy, the parents at the time of procreation should not be immature. Now my scheme, Aristotle continues, which provides that marriage shall take place between a man of 37 and a woman of 18 (1335b 28), and that procreation shall cease when the man is 54 or 55 (1335a 35), satisfies each of the three conditions laid down above: for, (iii) the period of procreation, which lasts for the man from 37 to 54 or 55, and for the woman from 18 to 35 or 36, falls within the years of the *ἀκμή* of the body (1335a 30); (i) there is a disparity of nineteen years between husband and wife, so that when the woman is 50 or

51, the man will be 69 or 70 (1335a 31); (ii) the *διαδοχὴ τῶν τέκνων* happens appropriately (1335a 32); for the first child, if he is born in due course when the father is 38, *διαδέχεται*, *i.e.* arrives at puberty, when the father is 52, at which age his intellectual *ἀκμή* is beginning (1335b 32 *διὸ κατὰ τὴν τῆς διανοίας ἀκμήν· αὕτη δ' ἐστὶν ἐν τοῖς πλείστοις . . . περὶ τὸν χρόνον τὸν τῶν πεντήκοντα ἐτῶν*), and the last child, begotten when the father is 54 or 55 and born when the father is 55 or 56, *διαδέχεται*, *i.e.* arrives at puberty, when the father is 69 or 70, at which age *ἤδη καταλέλυται ἡ ἡλικία*; thus, on the one hand, all the children are out of childhood by the time the father is 70, so that they have the benefit of his protection during their early years, and he has the comfort of their affection during the remainder of his life, and, on the other hand, as the father is 38 years older than his eldest son, there is no fear of undue familiarity on the part of the children.

If at this point I am asked why I take *τοῖς μέν, τοῖς δέ* to be the elder and the younger children respectively, I answer that it is only by taking account of *all* the children born under the Aristotelian rule, that that rule can be shown to satisfy the conditions in regard to *διαδοχή* laid down at 1334b 38.

If again I am asked why I assume that the children *διαδέχονται* at the age of puberty (*ἥβη* 1336b 39), I answer that, if any other period is meant, Aristotle's statement that his regulations satisfy the conditions is utterly incorrect. For, if the child were said *διαδέχεσθαι* either at the moment of birth or at the age of seven, it would not be true to say that the child born when the father is 55 or 56 succeeds *ἤδη καταλελυμένης τῆς ἡλικίας πρὸς τὸν τῶν ἑβδομήκοντα ἐτῶν ἀριθμόν*; and if the child were said *διαδέχεσθαι* at the age of 21 or upwards, it would not be true to say that the child born when the father is 38 succeeds when the father (who is now 59 at least) *ἄρχεται τῆς ἀκμῆς*. If however the children *διαδέχονται* at 14, all Aristotle's statements are exactly correct.

It remains for me to say a few words about the other interpretations with which I am acquainted.

(1) The sentence in question is commonly paraphrased "when the child *ἄρχεται τῆς ἀκμῆς*, the *ἡλικία* of the father *ἤδη καταλέλυται πρὸς τὸν τῶν ἑβδομήκοντα ἐτῶν ἀριθμόν*," no attempt being made to give a precise meaning to the passage. To this paraphrase I object that the passage ought to have a precise meaning, and that, when a precise meaning is put upon it, it is only the children born before the father is 50 of whom the statement can possibly be true.

(2) Mr. Ridgeway, in a paper read before the Cambridge Philological Society (see *Proceedings* for Michaelmas Term, 1882, p. 32), reading *ταῖς μέν* in place of *τοῖς μέν*, supposes the sentence to refer to "the adjustment of the ages" of the husband and the wife: the children are born when the mother *ἄρχεται τῆς ἀκμῆς* and the father's *ἡλικία ἤδη καταλέλυται πρὸς τὸν τῶν ἑβδομήκοντα ἐτῶν ἀριθμόν, i.e.* when the mother is aged 18 to 35, the father 37 to 54. To this interpretation I object (*a*) that, though at the beginning of the chapter three conditions, having reference respectively to *τέλος τῆς γεννήσεως*, *διαδοχὴ τῶν τέκνων*, and *ἀκμὴ τοῦ σώματος*, are clearly distinguished, Mr. Ridgeway makes Aristotle here merge the second condition in the third, so that, while the *ἀκμὴ τοῦ σώματος* of the parents is taken into account twice, the requirements in respect of the *διαδοχὴ τῶν τέκνων*, specified 1334b 38, are wholly ignored; (*b*) that, when on the strength of *rhetoric* II 14, Mr. Ridgeway fixes the man's physical *ἀκμή* at 35, he forgets that in the immediate context of the passage before us the physical *ἀκμή* includes a later period; (*c*) that Mr. Ridgeway interprets the phrase *ἤδη καταλελυμένης τῆς ἡλικίας* as though it were *ἤδη καταλυομένης τῆς ἀκμῆς*; (*d*) that the words *πρὸς τὸν τῶν ἑβδομήκοντα ἐτῶν ἀριθμόν*, which Mr. Ridgeway practically ignores, prove conclusively that the phrase *ἤδη καταλελυμένης τῆς ἡλικίας* does not mean, as on Mr. Ridgeway's theory it should do, "between the ages of 37 and 54."

HENRY JACKSON.

ON ARISTOTLE *POLITICS* I 6.

MR. JACKSON'S paper, as read before the Cambridge Philological Society and published in the foregoing pages of its TRANSACTIONS, has done good service towards the elucidation of this difficult passage. Amongst the special points of his interpretation which will command the assent or the consideration of scholars I may mention (1) his method of setting forth its general drift before proceeding to the examination of particular disputed expressions; (2) his discussion of the meanings of *ἐπαλλάττειν*; (3) his interpretation of *εὔνοια*; (4) his clear recognition of a third set of theorizers (*Z*), who however do not go very deep into the matter, in *ὅλως δ' ἀντεχόμενοι κ.τ.λ.* Still I am of opinion that the desirability of a fresh statement or reinforcement of the argument in this passage of Aristotle is not superseded by Mr. Jackson's paper.

Aristotle, after unfolding and supporting in ch. 5 his own view that in certain cases slavery is natural and just, goes on to consider and reconcile with it the views which were current on the subject. He says at the beginning of ch. 6 that "It may be easily seen that those who maintain opposite views are right in a sense," and he explains that this is due to the fact that 'slavery' and 'slaves' include two distinct species, slaves and slavery by 'nature' (*φύσει*) and slaves and slavery by 'convention' (*νόμῳ*).[1] The 'opposite views' (*τἀναντία*) seem to be those of the people who considered all slavery to be unjust and unnatural. He then defines this convention as a tacit international compact, according to

[1] It is to be noted as one of the minor difficulties in the passage that *δοῦλος* includes more than one different meaning. It may mean 'a person who is in a state of slavery, one who is enslaved' = *δουλεύων*. This is its sense in *νόμῳ δοῦλος*. Or it may mean 'a person who ought to be in a state of slavery,' whether he is so or not. This is its sense in *φύσει δοῦλος*.

which everything belonging to a conquered nation passes into the hands of its conquerors. This 'principle' of justice—it is to be observed that *δίκαιον* here designates an assumed proposition or compact of international law—is attacked by a certain school of constitutional writers on the ground of its outrageous unfairness. They appeal to the inherent feelings of men and make out *ὡς δεινὸν εἰ τοῦ βιάσασθαι δυναμένου καὶ κατὰ δύναμιν κρείττονος ἔσται δοῦλον καὶ ἀρχόμενον τὸ βιασθέν.* Aristotle goes on to say that even thinkers are divided on this point, some taking the view just stated (*οὕτως*) and others the other view (*ἐκείνως*). It is not at first sight clear what is the precise reference in *ἐκείνως*. But a close consideration of the passage leads to a conviction that it means the justice of the 'rule of war' already referred to.

Aristotle has now pointed out that 'natural' slavery is not identical with 'conventional' slavery; and he has stated two opposing theories, one of which asserts absolutely and the other of which denies absolutely the justice of 'conventional' slavery, viz. the justice of the conquering state's enslaving its unsuccessful opponents. But it is to be remarked here that this absolute assertion or denial of the justice of 'conventional' slavery involves a judgment upon natural slavery. For the two kinds, though not co-extensive, are not either mutually exclusive. And a man who is naturally a slave may be conventionally free, and one who is naturally free may be conventionally in slavery. Aristotle was of course well aware of this, as is clear, *e.g.*, from 1 8 § 12. *διὸ καὶ ἡ πολεμικὴ φύσει κτητική πως ἔσται. ἡ γὰρ θηρευτικὴ μέρος αὐτῆς* (*sc.* *κτητικῆς*) *ἢ δεῖ χρῆσθαι πρός τε τὰ θηρία καὶ τῶν ἀνθρώπων ὅσοι πεφυκότες ἄρχεσθαι μὴ θέλουσιν ὡς φύσει δίκαιον τοῦτον ὄντα τὸν πόλεμον.* If such a war as this is successful, those who were previously naturally slaves but conventionally free are both naturally and conventionally slaves. If then the justice of this war convention is asserted without qualification, it will be asserted at the same time that all slavery is just. If, on the other hand, it is denied without qualification, it will at the same time be denied that any slavery is just

These propositions, *which, with the arguments supporting them, and the conclusions drawn from them or adopted in consequence of them,* are called by Aristotle λόγοι, are said by him ἐπαλλάττειν. This word expresses equally well that the two theories are not in clear and diametrical opposition to each other, that they do not meet *aduersis frontibus;* and that they are not unconnected with and independent of each other. They ἐπαλλάττουσιν, or they 'cross' or 'overlap'—for I think that it matters little which of these two translations we adopt—or in other words they have some ground in common which is represented in the notion of mutually passing over and beyond, which is at the root of ἐπαλλάττειν. My meaning will be clear if I state the starting-points of the two different theories. *X* sees that a superior in brute force has no right to subject and make a slave of his inferior, or that βία is no just title to rule. *Y* sees that a moral and intellectual superior has a right to subject and make a slave of his inferior, or that ἀρετή is a just title to rule. These views are completely independent, compatible, and unconflicting. There is no ἐπάλλαξις as yet. Where does the ἐπάλλαξις come in? It comes in when both parties assume the false and fallacious proposition that *superiority in brute force and superiority in merit are inseparable.* This is the point where the arguments cross and which entangles them in a mutual opposition. *X* is driven to deny the justice of all slavery, and to take his stand upon a principle of εὔνοια,[1] and logic further would compel him to assert the

[1] I differ slightly from Mr. Jackson in the sense which I give to εὔνοια. Though fully conceding that the use of εὔνοια in the sense of 'the willing obedience which an inferior renders to a kind and considerate superior' is completely established, I think it is somewhat too narrow an idea to be called a δίκαιον; and I prefer the general political sense which εὔνους has, *e.g.*, in Pol. VII 5 § 10. 1320*b*, ἐκεῖνοι γὰρ κοινὰ ποιοῦντες τὰ κτήματα τοῖς ἀπόροις ἐπὶ τὴν χρῆσιν εὔνουν παρασκευάζουσι τὸ πλῆθος; cf. § 5 of the same chapter and other passages. It may be defined as contented acquiescence in a subordinate position and is the opposite of 'disaffection.' Even giving the word this larger sense, the use of δίκαιον may seem strange, but only to those who do not appreciate the popular use of such phrases as 'it is right,' or Aristotle's own usage in the Politics, for which may be quoted III 12 § 1, 1282*b*, ἐπεὶ δ' ἐν πάσαις μὲν ταῖς ἐπιστήμαις καὶ τέχναις ἀγαθὸν τὸ τέλος μέγιστον δὲ καὶ μάλιστα ἐν τῇ κυριωτάτῃ πασῶν· αὕτη δ' ἐστὶν ἡ πολιτικὴ δύναμις· ἔστι δὲ πολιτικὸν ἀγαθὸν τὸ δίκαιον· τοῦτο δ' ἐστὶ τὸ κοινῇ σύμφερον; cf. III 13 § 22, 1284*b*. The question is whether εὔνοια here indicates primarily the affection of the single slaves to the single masters, or that of the slaves *en masse* to the masters *en masse*, that is, to the πολιτικὴ κοινωνία. I prefer the latter.

further step that superiority in *ἀρετή* is no title to rule, an extreme view that does not seem to have been often taken. *Y* is driven to assert the justice of all slavery and to mention as his *δίκαιον* that might is right (*τὸ τὸν κρείττονα ἄρχειν*). This then is the entanglement which Aristotle seeks to clear up, and which consists in the two parties being misled through acquiescence in the same fallacy into supposing that their theories are inconsistent and upholding without necessity contradictory propositions. In elucidating the confusion Aristotle points out the external facts which have given occasion to it. These are twofold, one which appeals more directly to the champions of slavery, viz. that *ἀρετή*, if supplied with external appliances, is most of all capable of applying force effectually, and another appealing chiefly to its opponents, that force is never employed except by the possessor of some advantage (*ἀγαθόν*). This mode of dealing with a question, viz. of first pointing out in what an error consists, and then what is the extrinsic cause of men falling into it, may be compared with that adopted in ch. 9, where the same word *ἐπαλλάττει* occurs. In §§ 14 sqq. Aristotle is explaining why it is that people suppose that the acquisition of wealth is without limits, *οὐδὲν πλούτου πέρας*; and he first gives the trap into which they fall. This is *τὸ συνεγγὺς αὐτῶν*, (*i.e.* the proximity of both kinds of *χρηματιστική*, the natural and unnatural,) *ἐπαλλάττει γὰρ ἡ χρῆσις τοῦ αὐτοῦ οὖσα ἑκατέρα τῆς χρηματιστικῆς*, in other words, the fact that the practical applications of the two kinds of *χρηματιστική* overlap or cross through being concerned with the same article. This is the external cause of error. In § 16 he gives the reason why men fall into it, *αἴτιον δὲ ταύτης τῆς διαθέσεως* (viz. *τοῦ διατελεῖν ἢ σώζειν οἰόμενοι δεῖν ἢ αὔξειν τὴν τοῦ νομίσματος εἰς ἄπειρον*), he says, *τὸ σπουδάζειν περὶ τὸ ζῆν ἀλλὰ μὴ τὸ εὖ ζῆν . . . . ὅσοι δὲ καὶ τοῦ εὖ ζῆν ἐπιβάλλονται, τὸ πρὸς τὰς ἀπολαύσεις τὰς σωματικὰς ζητοῦσιν, ὥστ' ἐπεὶ καὶ τοῦτ' ἐν τῇ κτήσει φαίνεται ὑπάρχειν, πᾶσα ἡ διατριβὴ περὶ τὸν χρηματισμόν ἐστι καὶ τὸ ἕτερον εἶδος τῆς χρηματιστικῆς διὰ τοῦτ' ἐλήλυθεν.* It may be added that, just as here two *χρήσεις ἐπαλλάττουσιν* because they have the same object

in common; so in our passage two λόγοι or views ἐπαλλάττουσιν, because they have the same (false) proposition in common.[1] Aristotle adds that, when the λόγοι are viewed apart from this entanglement (διαστάντων χωρὶς τούτων τῶν λόγων), οὔτ' ἰσχυρὸν οὐθὲν ἔχουσιν οὔτε πιθανὸν ἄτεροι λόγοι ὡς οὐ δεῖ τὸ βέλτιον κατ' ἀρετὴν ἄρχειν καὶ δεσπόζειν. This opens the last question with which I propose to deal. What is or are the ἕτεροι λόγοι? Aristotle, it will be noticed, says they deny the right of the superior in ἀρετή to rule over the inferior, and, if need be, to make him his slave. Now *Y* does not deny this explicitly nor indeed implicitly, unless a stress be laid upon κατ' ἀρετήν to the effect that *merit alone* entitles to rule. For this reason, and from the fact that in the previous context it is the views of those who condemn all slavery that are chiefly regarded, I incline to the belief that ἄτεροι λόγοι means the views of *X*, and that λόγοι is here, as it were, a singular, whereas λόγοι in τούτων τῶν λόγων and τοὺς λόγους (§ 3) is a plural. ἄτερος λόγος would no doubt be clearer; but this is no strong argument in the case of the Politics.[2] It may be added that the views of *Y* as stated without qualification and those of '*Z*' are refuted by practical arguments in the sequel § 5.

[1] Although I trust that a comparison of the foregoing and Mr. Jackson's paper will make the difference between us as regards the λόγοι of *X* and *Y* quite perspicuous, yet as we cannot be too careful to avoid misconception in a passage like the present, I will place our respective explanations in immediate juxtaposition. Mr. Jackson thinks that λόγοι means '*propositions*' or *theories*; I think it means *views* or *reasonings*, a more extensive term including 'propositions' and much besides. Mr. Jackson thinks the propositions or theories are said ἐπαλλάττειν because they have been stretched so as to include cases which do not properly fall within their range; I think that these 'views' or 'reasonings' are said ἐπαλλάττειν because they assume the same fallacy or have in common the same (false) proposition. I have purposely chosen this word 'views' as a translation of λόγοι because it presents exactly the same ambiguity as λόγοι. We can say in English both (α) 'my view' and (β) 'my views,' each having a distinct meaning; but the plural of both (α) and (β) is the same, viz. 'our views.'

[2] It will be seen that I differ from Mr. Jackson in the interpretation of ἄτεροι λόγοι. I should be less inclined to do so if the contrast τούτων τῶν λόγων, ἄτεροι λόγοι did not seem to me to necessitate our supposing that *different* λόγοι are referred to, and not the same λόγοι, even in a different order or aspect.

J. P. POSTGATE.

SOME NOTES ON THE *POLITICS* OF ARISTOTLE.

This paper consists chiefly of two others read before the Cambridge Philological Society in Michaelmas Term, 1881, and Michaelmas Term, 1882. To these I have added some notes on other passages, which I either omitted to save time when reading my papers, or have since written on a further study of the Politics.

I trust the notes are as little polemical in tone, as is possible in such cases, where the whole object is to find, if possible, something better, than what has been attained by the previous efforts of scholars.

As a matter of course, the name of Professor Susemihl occurs constantly in these pages. The reason is that his three admirable editions of the Politics form the indispensable groundwork for all study of the subject, whether critical, or exegetical. Wherever, then, I differ from Dr. Susemihl, I feel like an ingrate who seeks to assail his benefactor with the very weapons provided for him by that benefactor's indefatigable skill and industry.

Passages are cited according to the Berlin pagination, which is that of Susemihl's text (Teubner, 1882), and also the chapters and sections as in Congreve.

References to Liddell and Scott are to the so-called "Definitive Edition."

I. 1, 3, 1252*a*, 34. *φύσει μὲν οὖν διώρισται τὸ θῆλυ καὶ τὸ δοῦλον (οὐδὲν γὰρ ἡ φύσις ποιεῖ τοιοῦτον οἷον οἱ χαλκοτύποι τὴν Δελφικὴν μάχαιραν πενιχρῶς, ἀλλ' ἓν πρὸς ἕν κ.τ.λ.* The most natural idea to form of the nature of the "Delphic knife" is that it was suited for *two* functions only. Aristotle seeks to mark clearly the *natural* distinction between *τὸ θῆλυ*, and *τὸ δοῦλον*, though amongst barbarians *τὸ θῆλυ, καὶ*

τὸ δοῦλον τὴν αὐτὴν ἔχει τάξιν, therefore he will contrast the *two* separate functions of *τὸ θῆλυ* and *τὸ δοῦλον* with an instrument that combines *two* functions in itself. Göttling thought it was a combination of knife and spoon for sacrificial purposes. Oncken thinks it could be used as a knife, a file, and a hammer (*vide* Susemihl *ad locum*). In VII. 15, 1299*b*, 9, Aristotle used the word *ὀβελισκολύχνιον* in a similar way for illustration. Now Julius Pollux, x. 26 says: *τὸ δὲ ὀβελισκολύχνιον στρατιωτικὸν μέν τι χρῆμα, εἴρηται δὲ ὑπὸ Θεοπόμπου τοῦ κωμικοῦ ἐν Εἰρήνῃ·*

ἡμᾶς δ' ἀπαλλαχθέντας ἐπ' ἀγαθαῖς τύχαις
ὀβελισκολυχνίου καὶ ξιφομαχαίρας πικρᾶς·

(cf. Bothe Fragm. Comic. p. 305). May not the *Δελφικὴ μάχαιρα* associated in Aristotle's mind with *ὀβελισκολύχνιον* be the same kind of weapon as the *ξιφομάχαιρα* associated with the same instrument in the line of Theopompus? *ξιφομάχαιρα* would seem to be a weapon, like the old Scotch dirk. A glimpse of light may perhaps be thrown on the name *Δελφική* by Pindar, Nem. VII. 42:—

ἵνα κρεῶν νιν ὕπερ μάχας
ἔλασεν ἀντιτυχόντ' ἀνὴρ μαχαίρᾳ.

Perhaps the name may have been given to a large kind of knife which could be used for either fighting, or carving, from the sacrificial knife having been used as a weapon to slay Pyrrhus.

I. 2, 5, 1252*b*, 13. *ἡ μὲν οὖν εἰς πᾶσαν ἡμέραν συνεστηκυῖα κοινωνία κατὰ φύσιν οἶκός ἐστιν, οὓς ὁ μὲν Χαρώνδας καλεῖ ὁμοσιπύους, Ἐπιμενίδης δὲ ὁ Κρὴς ὁμοκάπους· ἡ δ' ἐκ πλειόνων οἰκιῶν κοινωνία πρώτη χρήσεως ἕνεκεν μὴ ἐφημέρου κώμη. μάλιστα δ' ἔοικε κατὰ φύσιν ἡ κώμη ἀποικία οἰκίας εἶναι, οὓς καλοῦσί τινες ὁμογάλακτας παῖδάς τε καὶ παίδων παῖδας.*

Here the best family of MSS. (Π^2) give *ὁμοκάπους*, whilst the second best family (Π^1) give *ὁμοκάπνους*.

ὁμοκάπους has hitherto been read with the penult short, as if a compound of *κᾰ́πη*. As Epimenides wrote in hexameter verse, this can hardly be right. Again as *κάπη* is always used of the mangers or cribs of animals, it is not a likely epithet for human beings. *ὁμοκάπνους*, the reading preferred by Mr. Grote, is more likely to be a corruption from the

less familiar form ὁμοκάπους than ὁμοκάπους from it, and furthermore the desire to get a word adapted to hexameter metre would tend to its introduction into the text. That however καπνός can be taken as equivalent to ἑστία is more than doubtful, when we remember the strong religious feeling for the hearth in early times. The word is evidently meant to express the same idea as the ὁμοσίπυοι of Charondas, which means *people having a common store of food.* I would therefore propose to read the word as ὁμοκᾱπους, with the penult long, taking it as the Doric form of ὁμοκήπους, meaning *those who have a common plot of ground.* What is more likely than to have a Doric form from the Cretan Epimenides? In this case ὁμοσίπυοι and ὁμόκαποι represent exactly the same idea regarded from slightly different points of view. ὁμόκαποι implies *a common piece of land to furnish food,* ὁμοσίπυοι *a common store of the food produced by that land,* just as in II. 5, 5, we read of a *common* γήπεδον, and a *common* καρπός. It would appear that the stage of social development implied in this passage is what is known as the Joint Family of the Hindus. There we find, as Sir H. Maine tells us, that the proceeds of the undivided property must be brought into the common chest or purse.[1]

Aristotle then goes on to say that the village is composed of several families, and states that the κώμη is κατὰ φύσιν as it were an ἀποικία of the οἰκία. This represents the fully developed village community as in Russia. The words κατὰ φύσιν refer to their having a common ancestry, just as all the Russian peasants of the same village believe in their common ancestry.

Here I must dissent from Mr. Heitland's expungement of ἀποικία, and from his reading ἀπ' οἰκίας. For we should rather expect γίγνεσθαι ἐκ than εἶναι ἀπό, (cf. I. 6, 2, 1255*b*, 1; VIII. 3, 10, 1303*a*, 26); and (2) Aristotle does not explicitly say that the village *is* an ἀποικία, but that it *resembles* one (ἔοικε). It may be worth pointing out the word

[1] For further illustration *cf.* L. H. Morgan, Ancient Society, pp. 69–70 "They (the Iroquois) cultivated maize, beans, squashes and tobacco in garden beds. . . . They constructed long joint tenement houses, large enough to contain five, ten, and twenty families, and each family practised communism in living-"

οἶκος is used for what I take to be the joint family, whereas the village is formed from οἰκίαι, i.e. separate dwellings, and it is regarded as an ἀποικία of the original οἰκία, in which the οἶκος or joint family first dwelt, before they advanced to the stage of a full village community, in which stage they were called by some ὁμογάλακτες. This last word, explained by L. and S. as *foster-brothers*,[1] and translated by Susemihl by *Milchgenossen* or *Milchvettern*, seems sufficient even by itself to prove that descent was originally reckoned through females amongst the Greeks as elsewhere (cf. L. H. Morgan, Ancient Society, p. 348, *seqq.*). It is explained by Philochorus (Fragm. 91–94) by the words γεννῆται ὀργεῶνες. If then ὁμογάλακτες are "members of a γένος," the name itself demonstrates that this membership in the γένος depended on their having had the same mother's milk. E. Curtius (History of Greece, I. p. 83, *note*) says this custom "is rooted in primitive conditions of society, in which monogamy was not yet established with sufficient certainty to enable descent on the father's side to be affirmed with assurance."[2]

I. 2, 7, 1252*b*, 24. καὶ τοὺς θεοὺς δὲ διὰ τοῦτο πάντες φασὶ βασιλεύεσθαι, ὅτι καὶ αὐτοὶ οἱ μὲν ἔτι καὶ νῦν οἱ δὲ τὸ ἀρχαῖον ἐβασιλεύοντο, ὥσπερ δὲ καὶ τὰ εἴδη ἑαυτοῖς ἀφομοιοῦσιν οἱ ἄνθρωποι, οὕτω καὶ τοὺς βίους τῶν θεῶν.

This seems to be a reminiscence of the famous saying of Xenophanes given by Clem. Alex. VII. p. 711 B.

Ἕλληνες δὲ ὥσπερ ἀνθρωπομόρφους οὕτως καὶ ἀνθρωποπαθεῖς τοὺς θεοὺς ὑποτίθενται καὶ καθάπερ τὰς μορφὰς αὐτῶν ὁμοίας ἑαυτοῖς ἕκαστοι διαζωγραφοῦσιν, ὡς φησιν ὁ Ξενοφάνης· Αἰθίοπές τε μέλανας σιμούς τε, Θρᾷκές τε πυρρούς καὶ γλαυκούς, οὕτως κ.τ.λ.

For the rest of the saying, cf. Clem. Alex. v. 601 C.:

ἀλλ' εἴτοι χεῖράς γ' εἶχον βόες ἠὲ λέοντες κ.τ.λ.

[1] Such, too, I take to be the view of the writer in the *Athenaeum* (April 22, 1882) of a passage pointed out to me by Mr. R. D. Hicks: "Some ethnologists regard the gens as a survival from a most remote antiquity, when 'eating out of the same trough,' 'sharing the same smoke' (ὁμοσίπυοι, ὁμόκαπνοι) and 'being nurtured by the same milk' (ὁμογάλακτες) and not inheritance of the same blood, constituted the rudimentary ideas of kinship." Incidentally the writer seems to confuse ὁμοσίπυοι and ὁμόκαπνοι.

[2] *cf.* Od. I 215, μήτηρ μέν τ' ἐμέ φησι τοῦ ἔμμεναι· αὐτὰρ ἔγωγε
οὐκ οἶδ'. οὐ γάρ πώ τις ἑὸν γόνον αὐτὸς ἀνέγνω.

1. 6, 1, 1255*a*, 1, *seqq.* ὅτι μὲν τοίνυν εἰσὶ φύσει τινὲς οἱ μὲν ἐλεύθεροι οἱ δὲ δοῦλοι, φανερόν, οἷς καὶ συμφέρει τὸ δουλεύειν καὶ δίκαιόν ἐστιν· ὅτι δὲ καὶ οἱ τἀναντία φάσκοντες τρόπον τινα λέγουσιν ὀρθῶς, οὐ χαλεπὸν ἰδεῖν. διχῶς γὰρ λέγεται τὸ δουλεύειν καὶ ὁ δοῦλος. ἔστι γάρ τις καὶ κατὰ νόμον δοῦλος καὶ δουλεύων· ὁ γὰρ νόμος ὁμολογία τίς ἐστιν, ἐν ᾧ τὰ κατὰ πόλεμον κρατούμενα τῶν κρατούντων εἶναί φασιν. τοῦτο δὴ τὸ δίκαιον πολλοὶ τῶν ἐν τοῖς νόμοις ὥσπερ ῥήτορα γράφονται παρανόμων, ὡς δεινὸν εἰ τοῦ βιάσασθαι δυναμένου καὶ κατὰ δύναμιν κρείττονος ἔσται δοῦλον καὶ ἀρχόμενον τὸ βιασθέν. καὶ τοῖς μὲν οὕτως δοκεῖ· τοῖς δὲ ἐκείνως, καὶ τῶν σοφῶν. αἴτιον δὲ ταύτης ἀμφισβητήσεως καὶ ὅ ποιεῖ τοὺς λόγους ἐπαλλάττειν, ὅτι τρόπον τινὰ ἀρετὴ τυγχάνουσα χορηγίας καὶ βιάζεσθαι δύναται μάλιστα, καὶ ἔστιν ἀεὶ τὸ κρατοῦν ἐν ὑπεροχῇ ἀγαθοῦ τινός, ὥστε δοκεῖν μὴ ἄνευ ἀρετῆς εἶναι τὴν βίαν, ἀλλὰ περὶ τοῦ δικαίου μόνον εἶναι τὴν ἀμφισβήτησιν (διὰ γὰρ τοῦτο τοῖς μὲν εὔνοια δοκεῖ τὸ δίκαιον εἶναι, τοῖς δ' αὐτὸ τοῦτο δίκαιον, τὸ τὸν κρείττονα ἄρχειν) ἐπεὶ διαστάντων γε χωρὶς τούτων τῶν λόγων οὔτε ἰσχυρὸν οὐδὲν ἔχουσιν οὔτε πιθανὸν ἄτεροι λόγοι, ὡς οὐ δεῖ τὸ βέλτιον κατ' ἀρετὴν ἄρχειν καὶ δεσπόζειν· ὅλως δ' ἀντεχόμενοί τινες, ὡς οἴονται, δικαίου τινὸς (ὁ γὰρ νόμος δίκαιόν τι) τὴν κατὰ πόλεμον δουλείαν τιθέασι δικαίαν ἅμα δὲ οὐ φασιν. τήν τε γὰρ ἀρχὴν ἐνδέχεται μὴ δικαίαν εἶναι τῶν πολέμων, καὶ τὸν ἀνάξιον δουλεύειν οὐδαμῶς ἂν φαίη τις δοῦλον εἶναι· εἰ δὲ μή, συμβήσεται τοὺς εὐγενεστάτους εἶναι δοκοῦντας δούλους εἶναι καὶ ἐκ δούλων, ἐὰν συμβῇ πραθῆναι ληφθέντας.

It may well seem impertinence to make a fresh attempt at a difficulty, which has baffled so many first-rate scholars, but the feeling that I shall fail in such good company emboldens me to make one more effort for its solution.

As Mr. Heitland has pointed out, the chief difficulties lie in the words ἐπαλλάττειν, and διαστάντων γε χωρὶς τούτων τῶν λόγων οὔτε ἰσχυρὸν οὐδὲν ἔχουσιν, οὔτε πιθανὸν ἄτεροι λόγοι. I will now give briefly my view of the passage. Aristotle has in view *three* theories of Slavery.

Already in Chapter III. § 3, he has indicated the two commonly received doctrines (τῶν νῦν ὑπολαμβανομένων) on the subject. πρῶτον δὲ περὶ δεσπότου καὶ δούλου εἴπωμεν, ἵνα τά τε πρὸς τὴν ἀναγκαίαν χρείαν ἴδωμεν, κἂν εἴ τι πρὸς τὸ εἰδέναι περὶ αὐτῶν δυναίμεθα λαβεῖν βέλτιον τῶν νῦν ὑπολαμβανομένων. τοῖς μὲν γὰρ δοκεῖ ἐπιστήμη τέ τις εἶναι ἡ δεσποτεία, καὶ

αὐτὴ οἰκονομία καὶ δεσποτεία καὶ πολιτικὴ καὶ βασιλική, καθάπερ εἴπομεν ἀρχόμενοι· τοῖς δὲ παρὰ φύσιν τὸ δεσπόζειν. νόμῳ γὰρ τὸν μὲν δοῦλον εἶναι τὸν δ' ἐλεύθερον, φύσει δ' οὐδὲν διαφέρειν. διόπερ οὐδὲ δίκαιον· βίαιον γάρ. He has also arrived at his own doctrine on the subject in the previous chapter. These three theories may be briefly stated as follows:

A. Aristotle's own, viz. ὅτι μὲν τοίνυν εἰσὶ φύσει τινὲς οἱ μὲν ἐλεύθεροι, οἱ δὲ δοῦλοι. Slavery φύσει is just, slavery νόμῳ is unjust.

B. Slavery, whether φύσει or νόμῳ is just.

C. Slavery, whether φύσει or νόμῳ is unjust.

B and C are said to ἐπαλλάττειν.

A reference to the Index Aristotelicus will show the meaning of ἐπαλλάττειν. Bonitz, *sub voce*, says (in reference to its intransitive use metaphorically), "inde transfertur ἐπαλλάττειν ad ea, quae inter duo genera ita sunt interposita ut cum utroque cohaereant, uel omnino cum alio genere certissima similitudine coniuncta sunt." As instances we may compare Pol. I. 9, 1257*b*, 36, ἐπαλλάττει ἡ χρῆσις τοῦ αὐτοῦ οὖσα ἑκατέρας τῆς χρηματιστικῆς; Pol. VI. 1, 1317*a*, 2, ταῦτα ποιεῖ τὰς πολιτείας ἐπαλλάττειν ὥστε ἀριστοκρατίας τε ὀλιγαρχικὰς εἶναι καὶ πολιτείας δημοκρατικωτέρας; and again, H.A. XII. 1, 501*a*, 22, ἡ φώκη, ἐπαλλάττουσα τῷ γένει τῶν ἰχθύων. The meaning to be given to ἐπαλλάττειν is evidently "to overlap," "run into one another." The cause of dispute is that B holds that βία always implies ἀρετή (ὅτι τρόπον τινὰ ἀρετὴ τυγχάνουσα χορηγίας καὶ βίαζεσθαι δύναται μάλιστα καὶ ἐστιν ἀεὶ τὸ κρατοῦν ἐν ὑπεροχῇ ἀγαθοῦ τινός, ὥστε δοκεῖν μὴ ἄνευ ἀρετῆς εἶναι τὴν βίαν) and C holds that ἀρετή implies the existence of βία. This mistake arises from B and C confusing *moral* and *physical* ἀρετή. The question then depends on what is τὸ δίκαιον. B holds that might is right (τὸ τὸν κρείττονα ἄρχειν). C holds that it is εὔνοια. Now Aristotle means that the B and C are each partly right, partly wrong, and that the true theory—his own—will be found, if we take B's statement that slavery φύσει is just, and C's that slavery νόμῳ is unjust. By the words οἱ τἀναντία φάσκοντες he means the two parties (B and C), who

hold the two commonly received (*τὰ νῦν ὑπολαμβανόμενα*) opposition theories. The words cannot be used of persons who are contrasted with himself, as neither the B nor the C theory is *ἐναντίος* to Aristotle's own. Further, *τἀναντία* could not be used of more than *two* parties, as three or four different parties could not be said to *τἀναντία φάσκειν*. For *ἓν ἑνὶ ἐναντίον, οὐκ ἐνδέχεται ἑνὶ πλείω ἐναντία εἶναι*, Met. x. 4, 1055*a*, 20. Now the words *διαστάντων γε χωρὶς τούτων τῶν λόγων* mean, when the theories of B and C no longer overlap, but get clear of each other, disentangled, with the overlapping parts cut off, viz. B's statement that slavery *νόμῳ* is just, and C's that slavery *φύσει* is unjust. *διαστάντων χωρὶς* is contrasted strongly with *ἐπαλλάττειν*. What then are *ἄτεροι λόγοι*? They are the overlapping parts, the overstatements of B and C, of which Aristotle at once gives C's, namely, pre-eminence in *ἀρετή* gives no claim to mastery, because, as they imagine, *ἀρετή* implies *βία*. Now then, instead of giving B's overstatement, viz. that pre-eminence in *βία* gives a claim to mastery, because, as B wrongly supposes, *βία* implies *ἀρετή*, Aristotle, referring back to § 1 (*ὁ γὰρ νόμος ὁμολογία τίς ἐστιν, ἐν ᾧ τὰ κατὰ πόλεμον κρατούμενα τῶν κρατούντων εἶναί φασιν*), proceeds to state generally (*ὅλως*) the error of B, and show their inconsistency in consequence of their confusing *νόμος* with *τὸ δίκαιον*. For though they declare slavery *νόμῳ* is just, they virtually deny it, as after all they make it depend on the question, whether a person is fitted to be a slave, which comes to the same thing as Aristotle's own *φύσει*-slavery.

That no fresh theory is referred to in the sentence beginning *ὅλως δέ*, as some think, will be made plain by a reference to the Index, *sub voce ὅλως*, where Bonitz says, "ab enumeratis singulis rebus transitum parat ad universum genus," and further, "in principio enunciationum positum legitur *ὅλως*, *ὅλως δέ*, *καὶ ὅλως δή*, ubi ad propositionem uel rationem magis generalem transitur." *ὅλως* is never used when some fresh matter is being added to what has gone before. If Aristotle was enunciating another theory here, he would have used *ἔτι δε*, his almost invariable formula in such cases.

I have printed the passage without the stop which is usually put at *ἀμφισβήτησιν*, and put in a parenthesis the words *διὰ γὰρ τοῦτο* down to *ἄρχειν*. Some have gone wrong in identifying *εὔνοια* and *φιλία*, to which Aristotle attaches distinct ideas; cf. Nic. Eth. VIII. 2, 1155*b*, 33, *seqq.*, and *id.* IX. 5, 1167*a*, 3.

By *εὔνοια* he means the 'benevolence' of the Anti-slavery party (C), whom, higher up, he describes as thinking it *ὡς δεινὸν εἰ τοῦ βιάσασθαι δυναμένου καὶ κατὰ δύναμιν κρείττονος ἔσται δοῦλον καὶ ἀρχόμενον τὸ βιασθέν.*

I. 9, 8, 1257*a*, 35. *διὸ πρὸς τὰς ἀλλαγὰς τοιοῦτόν τι συνέθεντο — ὅ τῶν χρησίμων αὐτὸ ὃν εἶχε τὴν χρείαν εὐμεταχείριστον πρὸς τὸ ζῆν, οἷον σίδηρος καὶ ἄργυρος καὶ εἴ τι τοιοῦτον ἕτερον κ.τ.λ.*

Byzantium is an instance of the use of *iron* money; cf. Plato Com. Peis. 3, *χαλεπῶς ἂν οἰκήσαιμεν ἐν Βυζαντίοις ὅπου σιδαρέοισι τοῖς νομίσμασιν χρῶνται.* These coins were commonly called *οἱ σιδάρεοι*; cf. Ar. Nub. 249.

τι τοιοῦτον ἕτερον. Aristotle has in mind some such coinage as the electrum money used at Cyzicus.

I. 10, 4, 1258*b*, 1. *εὐλογώτατα μισεῖται ἡ ὀβολοστατικὴ διὰ τὸ ἀπ' αὐτοῦ τοῦ νομίσματος εἶναι τὴν κτῆσιν καὶ οὐκ ἐφ' ᾧπερ ἐπορισάμεθα. μεταβολῆς γὰρ ἐγένετο χάριν, ὁ δὲ τόκος αὐτὸ ποιεῖ πλέον. ὅθεν καὶ τοὔνομα τοῦτ' εἴληφεν· ὅμοια γὰρ τὰ τικτόμενα τοῖς γεννῶσιν αὐτά ἐστιν, ὁ δὲ τόκος γίνεται νόμισμα ἐκ νομίσματος.* This is perhaps borrowed by Aristotle from Plato, Rep. 555, E. *οἱ δὲ δὴ χρηματισταὶ ἐγκύψαντες, οὐδὲ δοκοῦντες τούτους ὁρᾶν, τῶν λοιπῶν τὸν ἀεὶ ὑπείκοντα ἐνιέντες ἀργύριον τιτρώσκοντες καὶ τοῦ πατρὸς ἐκγόνους τόκους πολλαπλασίους κομιζόμενοι πολὺν τὸν κηφῆνα καὶ πτωχὸν ἐμποιοῦσι τῇ πόλει.* But we find this idea still earlier, in Aristophanes, Thesmoph. 846 *seqq.*

ἀξία γοῦν εἰ τόκου, τεκοῦσα τοιοῦτον τόκον.

II. 4, 8, 1262*b*, 18. *ὥσπερ γὰρ μικρὸν γλυκὺ εἰς πολὺ ὑδὼρ μιχθὲν ἀναίσθητον ποιεῖ τὴν κρᾶσιν, οὕτω συμβαίνει καὶ τὴν οἰκειότητα τὴν πρὸς ἀλλήλους τὴν ἀπὸ τῶν ὀνομάτων τούτων διαφροντίζειν ἥκιστα ἀναγκαῖον ὂν ἐν τῇ πολιτείᾳ τῇ τοιαύτῃ, ἣ*

πατέρα ὡς υἱῶν ἢ υἱὸν ὡς πατρός, ἢ ὡς ἀδελφοὺς ἀλλήλων. The difficulty here is how to manage τὴν οἰκειότητα and διαφροντίζειν. Susemihl and others take it as a loose accusative; others propose κατά for καί before τήν, and make πατέρα etc. the subject of διαφροντίζειν. Congreve governs the accusative οἰκειότητα by διαφροντίζειν, and then proceeds as Susemihl, making διαφροντίζειν change its construction suddenly and take a genitive. Furthermore, why have we ὡς before the υἱῶν and πατρός? May it not be better to govern οἰκειότητα by διαφροντίζειν, as Congreve does; but, then, instead of changing the construction, let us regard ἢ πατέρα, etc., as exegetical of the wide term οἰκειότης, in which case I would construe somewhat thus: "So the result is that in such a constitution as Plato's, least of all is it necessary to have regard for the mutual family feelings implied in these names (of father and son), namely, father in relation to son, or a son in relation to father, or brothers with their correlative brothers." Aristotle wants to show that the relations implied by such relative terms as father, son, brother, will disappear. For such an expression as πατὴρ ὡς υἱοῦ, we may compare Aristotle's term for a logical species, εἶδος ὡς γένους, that is an εἶδος viewed in relation to a genus; cf. Met. x. § 1079*b*, 34, and ταμίας ὡς κοινῶν in Pol. viii. 11, 1314*b*, 17, ὅλως τε αὐτὸν παρασκευάζειν φύλακα καὶ ταμίαν ὡς κοινῶν ἀλλὰ μὴ ὡς ἰδίων. In any case I would alter the position of the ὡς which stands before ἀδελφούς, and place it before ἀλλήλων. For διαφροντίζειν with an accusative, cf. Hippoc. Aer. 280. II. 5, 22, 1264*a*, 34. ἀλλὰ πολὺ μᾶλλον εἰκὸς εἶναι χαλεποὺς καὶ φρονημάτων πλήρεις ἢ τὰς παρ' ἐνίοις εἰλωτείας τε καὶ πενεστείας καὶ δουλείας. The words καὶ δουλείας are obnoxious to many editors for no just cause. Susemihl is inclined to eject them. Schneider reads περιοικίας, Schmidt μνωίτας, which means a class of Cretan serfs. Now Thuc. v. 23 gives the name δουλεία to the Helot population of Sparta. By the word δουλείας here Ar. means the serf populations of states like Argos and Crete, which were called Γυμνήσιοι at Argos, and Ἀφαμιῶται, or Ἀμφαμιῶται at Crete.

II. 7, 15, 1267*a*, 26. οἱ δ' ἔχοντες ἀμύνειν οὐ δυνήσονται

τοὺς ἐπιόντας. The use of the active ἀμύνειν is so very unusual, that though the editors leave it without a murmur, I should like to read ἀμύνεσθαι.

II. 8, 1, 1267*b*, 25. In the interpolated description of that antique Oscar Wilde, Hippodamus, the architect, the sentence ὥστε δοκεῖν ἐνίοις ζῆν περιεργότερον τριχῶν τε πλήθει καὶ κόσμῳ πολυτελεῖ, ἔτι δὲ ἐσθῆτος εὐτελοῦς μὲν ἀλεεινῆς δὲ κ.τ.λ. presents a difficulty. There is no construction for the genitive ἐσθῆτος. Susemihl rejects πολυτελεῖ altogether as having insufficient MS. authority, but his conjecture κόμης for κόσμῳ is not satisfactory. Moreover, ἔτι δὲ is wanting in some MSS. Bender has conjectured καλλωπισμῷ, and Bernays ἐπ' for ἔτι. I believe the corruption has been all due to εὐτελοῦς. A copyist who could not understand such a coxcomb wearing a cheap garment, wrote on the margin πολυτελοῦς, which was subsequently introduced to go with κόσμῳ; ἔτι δε was then introduced in an effort to make some construction. My remedy for the sentence is to expel πολυτελεῖ ἔτι δέ, and to construct ἐσθῆτος directly on κόσμῳ: it will then run τριχῶν τε πλήθει καὶ κόσμῳ ἐσθῆτος etc.

κόσμος means the fashion or style of his dress. For its use in this sense compare Aeschylus Suppl. 246, εἴρηκας ἀμφὶ κόσμον ἀψευδῆ λόγον.

II. 9, 17, 1270*a*, 35. Speaking of Sparta Ar. says, λέγουσι δ' ὡς ἐπὶ μὲν τῶν προτέρων βασιλέων μετεδίδοσαν τῆς πολιτείας, ὥστε οὐ γίνεσθαι τότε ὀλιγανθρωπίαν πολεμούντων πολὺν χρόνον. Congreve is mistaken, I think, in finding a difficulty in this statement, because Herodotus says (IX. 35) that only two strangers ever were granted the Spartan citizenship. Nor yet again does it simply refer to pre-historic times, as some think, nor yet to the Mothakes as Susemihl suggests. I think Aristotle is referring to the Neodamodes, who as is supposed by Mueller, Dorians II. 45, were a stage higher than emancipated Helots. Dr. Arnold in an instructive note on Thuc. v. 34, points out that there is no mention of Neodamodes being employed in the early part of the Peloponnesian War, for the reason that as Sparta had been at peace for a

long time, there had been no opportunity for Helots acquiring their freedom. This implies that they were only a temporary class on the way to full citizenship. Such a system would prevent the very evil pointed out by Ar. here, *ὀλιγανθρωπία πολεμούντων πολὺν χρόνον*. Now it was quite natural that Sparta when, after overthrowing Athens, she arrived at the zenith of her power, would be very jealous of admitting *noui homines* amongst her citizens. As a caste grows weaker, it grows prouder, and it is to the abandonment of this custom, still in vogue in the Peloponnesian War, that Aristotle refers.

II. 9, 20, 1270*b*, 13. In the sentence *καὶ διὰ τὸ τὴν ἀρχὴν εἶναι λίαν μεγάλην καὶ ἰσοτύραννον δημαγωγεῖν αὐτοὺς ἠναγκάζοντο καὶ οἱ βασιλεῖς* etc., I would alter *αὐτούς* to *αὐτοί*. Susemihl reads *αὐτοὺς ἠνάγκαζον καὶ τοὺς βασιλεῖς*. The corruption arose from a scribe thinking that it was necessary to have an object for *δημαγωγεῖν*, which is quite unnecessary, as may be seen from VII. 11.

The kings were driven to try and outbid the Ephors with the people, and by this surrender of their dignity, the transition to Democracy was precipitated. If the kings had tried to curry favour with the Ephors, it could have only been for the purpose of maintaining their own prerogatives, which clearly is not Aristotle's meaning.

II. 10, 6, 1272*a*, 10. *ἐκκλησίας δὲ μετέχουσι πάντες· κυρία δ' οὐδενός ἐστιν ἀλλ' ἢ συνεπιψηφίσαι τὰ δόξαντα τοῖς γέρουσι καὶ τοῖς κόσμοις*. Susemihl, L. and S., and Congreve all render *συνεπιψηφίσαι*, "to join in ratifying a law." To make his meaning clear, Susemihl adds in parenthesis *oder zu verwerfen*. Now the verb *ἐπιψηφίζειν* is the word specially used of putting a question to the vote and is never found in the sense of *ratifying* in the active until Dionysius of Halicarnassus. By the compound verb here, Aristotle wants to show how utterly powerless the ecclesia was in Crete. They have not even the power of *ratifying* the decrees of the gerousia and *κόσμοι*, but simply, as the French say, *assistent* at the promulgation of the decrees without any power of rejection as Susemihl supposes. The *συν* means that they are simply powerless adjuncts to the putting of the question by the *κόσμοι*.

In VIII. 1. *ὅταν ἐπιψηφίζηται ἀρχή τις*, the simple verb *ἐπιψηφίζειν* is used passively, *is put to the vote*, where L. and S. wrongly take it as *ratified*.

II. 12, 7, 1274*a*, 29. *Θάλητος δ' ἀκροατὴν Λυκοῦργον καὶ Ζάλευκον κ.τ.λ.*

To the arguments advanced against the genuineness of this entire chapter by Göttling, and by Susemihl and others against all of it from *νομοθέται δ' ἐγένοντο* to the end, I would add one derived from the fact that here we have *Θάλητος* as the form of the genitive, whilst in the assuredly genuine passage, I. 11, 8, 1259*a*, 7—*οἷον τὸ Θάλεω τοῦ Μιλησίου*—we have the Ionic genitive, Aristotle as elsewhere using the proper dialectic form, cf. *ὁμοκάπους supra*, and *Ἀρχύτα*, v. 5, 1340*b*, 26, and the quotation from Alcaeus (III. 14, 10) *τὸν κακοπάτριδα Πίττακον πόλεως τᾶς ἀχόλω καὶ βαρυδαίμονος ἐστάσαντο τύραννον μέγ' ἐπαινέοντες ἀολλέες*. Plato on the other hand regularly changes into Attic quotations from other dialects, cf. Gorg. 485 E, 505 E, with Dr. Thompson's note.

III. 2, 2, 1275*b*, 26–30. *Γοργίας μὲν οὖν ὁ Λεοντῖνος, τὰ μὲν ἴσως ἀπορῶν τὰ δ' εἰρωνευόμενος, ἔφη, καθάπερ ὅλμους εἶναι τοὺς ὑπὸ τῶν ὁλμοποιῶν πεποιημένους, οὕτω καὶ Λαρισαίους τοὺς ὑπὸ τῶν δημιουργῶν πεποιημένους, εἶναι γάρ τινας λαρισοποιούς*. Commentators since Schneider, not content with the double meaning of *δημιουργοί*, have striven to force a double meaning on *Λαρισαίους*, and L. and S. from this passage alone give *Λαρισαῖος*="a kettle."

The object of this note is (I.) to examine the evidence for this view, (II.) to show that the words *εἶναι γάρ τινας λαρισοποιούς* (*λαρισαιοποιούς* Camerarius) are an interpolation.

With reference to the first, (*a*) the point of the comparison lies between *ὅλμους* and *Λαρισαίους*—*καθάπερ . . . οὕτω*. Why drag in another comparison which leaves the original one out in the cold? (*b*) What are the *data* for (*a*) the existence of vessels made at Larisa and deriving a name from thence, (*β*) for determining the form of that name?

(*a'*). The existence of such vessels is proved by the line

τὼς Λαρισαίως κυτογάστορας ἑψητῆρας.

Leonidas Tarent. (Anth. Pal. VI. 305).

(β') Our data for determining the form of the name are, (i) The line just quoted, (ii) λαρισοποιούς, MSS. Pol. *l.c.* (iii) *Τάναγρα*=a copper kettle, (Hesych.); *Ταναγρίς*, Pollux, 10. 156; (iv) The supposed play on *Λαρισαίους*, *l.c.*

With reference to (i), observe that *Λαρισαῖος* is not used as a noun, but is only the adjective with ἐψητήρ; with reference to (ii) λαρισοποιός can only=a *larisa*-maker, not a *larisaean*-maker; (iii) on the analogy of *τάναγρα*, *Τάναγρις*, we should expect λάρισα, *Λαρισίς*; (iv) Dr. Thompson justly remarks that "it seems unlikely that *Λαρισαῖος* without a substantive would have suggested any other notion but that of a man of Larisa" (Gorg. p. 180). These considerations make it *very improbable* that *Λαρισαῖος* was the name of a kind of vessel, but make it *slightly probable* that some such vessel was called a λάρισα. If this inference is correct, the double-barrelled joke is exploded.

Now I come to the second object of my note. Let us turn the *bon mot* of Gorgias from the indirect narration into his actual words, viz.:—*καθάπερ ὅλμοι εἰσὶν οἱ ὑπὸ τῶν ὁλμοποιῶν πεποιημένοι, οὕτω καὶ Λαρισαῖοι οἱ ὑπὸ τῶν δημιουργῶν πεποιημένοι, εἰσὶ γάρ τινες λαρισοποιοί.* Now notice (*a*) that Gorgias is not content with his jest, but he must needs add its interpretation, for the words *εἶναι γάρ τινας λαρισοποιοὺς* depend on ἔφη, whilst Aristotle resumes his own discourse with ἔστι δ' ἁπλοῦν; (*b*) that the comparison is between *ὅλμους* and *ὁλμοποιῶν* (*καθάπερ*) and *Λαρισαίους* and *δημιουργῶν* (*οὕτω καὶ*). The *ὅλμοι* are a main constituent, and no interpretation which throws them into the background can be right. A gloss-writer, perhaps not understanding that the point of the jest lay in the double meaning of *δημιουργός* (both *magistrate*, and *mechanic*), and who knew of the manufacture of some kind of hardware at Larisa, and perceived that Gorgias evidently alluded to the existence of some such manufacture there, wrote an explanatory note to the effect that there was a class of artizans called *larisa*-makers which subsequently was put into the text. The point of the jest is that Larisaean citizens were manufactured just like (Larisaean) *ὅλμοι*, and the agreement in gender of *ὅλμοι*

and *Λαρισαίους* lends force to the allusion. Thus we both preserve the reference to the peculiar industry of Larisa, and give due prominence to the important word *ὅλμους*, which is utterly ignored by Schneider's explanation. The only illustration I can think of for the joke is that similarly it might be remarked of Sheffield that the Master-Cutler (*δημιουργός*) manufactures cutlers, just as blade-makers manufacture blades. I have retained *λαρισοποιούς*, the reading of the MSS., as preferable on critical grounds. If *λαρισαιοποιοὺς* was the genuine reading, it would be patent that the gloss-writer understanding (as did likewise all the early commentators) *δημιουργοί* in the sense of *mechanics* only, proceeded to explain it by making a compound of *λαρισαῖος*, and *ποιεῖν* to correspond to *ὁλμοποιός*. If what I have said with reference to the importance of *ὅλμους* is correct, the correction *σαρισοποιούς*, ascribed to Victorius by Eaton, may be discarded. I may add that William translates by Larisso-factivos showing that his MS. read *λαρισοποιούς*.

In reference to this passage it is worth quoting a few lines from the great Larisaean inscription recently found by H. G. Lolling, and published by him in the *Mittheilungen des deutschen archäologischen Instituts in Athen* VII. 61 seqq., and also by Th. Mommsen in *Hermes* (1882), XVII. 467 seqq. *Ψαφιξαμένας τᾶς πόλιος ψάφισμα τὸ ὑπογεγραμμένον Πανάμμοι τᾶ ἔκτα ἐπ ἰκάδι σύνκλειτος* (*-τοι* Mommsen) *γενομένας ἀγορανομέντουν τοῦν ταγοῦν πάντουν· Φιλίπποι τοῖ βασιλεῖος γράμματα πέμψαντος ποτ τὸς ταγὸς καὶ τὰν πόλιν, διὲ κί Πετραῖος καὶ Ἀνάγκιππος καὶ Ἀριστόνοος, οὺς* (=*ὡς*) *ἀτ τᾶς πρεσβείας ἐγένονθο, ἐνεφανίσσοεν αὐτοῦ, ποκ κί καὶ ἁ ἀμμέουν πόλις διὲ τὸς πολέμος ποτεδέετο πλειόνουν τοῦν κατοικεισόντουν· μέσποδί κε οὖν καὶ ἑτέρος ἐπινοείσουμεν ἀξίος τοῖ παρ ἄμμε πολιτεύματος ἐτ τοῖ παρεόντος κρεννέμεν ψαφίξασθειν ἄμμε, ὅς κε τοῖς κατοικέντεσσι παρ ἄμμε Πετθ*[*α*]*λοῦν* (=*Θεσσαλῶν*) *καὶ τοῦν ἀλλοῦν Ἑλλάνουν δοθεῖ ἁ πολιτεία.*

It contains two letters from Philip V. of Macedon. The date is 214 B.C. The following points may be noticed: (1) It is conclusive in favour of the spelling Larisa. (2) The cause of the deficiency of population is given. (3) The kind of

persons to be enrolled as citizens. (4) The important fact that the magistrates are not styled *δημιουργοί*, but *ταγοί*, which added to the fact that Aristotle himself (VIII. 6, 1305*b*, 29) calls them *πολιτοφύλακες* (*οἷον ἐν Λαρίσῃ οἱ πολιτοφύλακες διὰ τὸ αἱρεῖσθαι αὐτοὺς τὸν ὄχλον ἐδημαγώγουν*) seems to indicate that Gorgias merely employed the common Dorian and Æolian term *δημιουργός* for the sake of his pun, and not because it was the *special* name of the magistrates of Larisa in his time. To sum up, *δημιουργοί* was simply a *general* name applied to them by Gorgias, *πολιτοφύλακες* a *general* descriptive name employed by Aristotle (cf. II. 8, 1268*a*, 22, *ἀνάγκη γὰρ ἐκ τῶν τὰ ὅπλα ἐχόντων καθίστασθαι καὶ στρατηγοὺς καὶ πολιτοφύλακας καὶ τὰς κυριωτάτας ἀρχὰς ὡς εἰπεῖν*) whilst *ταγοί* is the native Larisaean *special* appellation. One and the same office is meant by the three names, *πολλῶν ὀνομάτων μορφὴ μία*.

III. 3, 2, 1276*a*, 13. *εἴπερ οὖν καὶ δημοκρατοῦνταί τινες, κατὰ τὸν τρόπον ὁμοίως κ.τ.λ.* William renders, *in democratiam uersae fuerunt*; hence Susem,[1,2] read *κατὰ δημοκρατίαν ἐτράποντο*, but in third edition says, "sed quam reddidit (Guilelmus) lectionem, eadem haud dubie erat atque codicum nostrorum: comma non ante *κατὰ τὸν τρόπον τοῦτον* posuit, sed post haec uerba ut plerique recentiorum aduersante recte Schneidero." Did William take *δημοκρατοῦνται* as if from a form *δημοκρατόω* and hence his version?

III. 3, 6, 1276*a*, 37. *ὥσπερ καὶ ποταμοὺς εἰώθαμεν λέγειν τοὺς αὐτοὺς καὶ κρήνας τὰς αὐτας, καίπερ ἀεὶ τοῦ μὲν ἐπιγινομένου νάματος τοῦ δ' ὑπεξιόντος κ.τ.λ.* This is an allusion to the famous *dicta* of Heraclitus; *ποταμοῖς τοῖς αὐτοῖς ἐμβαίνομέν τε καὶ οὐκ ἐμβαίνομεν*, Heraclid. Allegor. ap. Schleiermacher, Heraclitus, p. 529. *ποταμῷ γὰρ οὐκ ἔστιν ἐμβῆναι δὶς τῷ αὐτῷ καθ' Ἡράκλειτον*, Plut. de *EI* ap. Delphos, c. 18. Fragments, 41, 42, 81, of Bywater's Edition.

III. 3, 7, 1276*b*, 1. *εἴπερ γὰρ κοινωνία τις ἡ πόλις, ἔστι κοινωνία πολιτῶν πολιτείας γινομένης ἑτέρας κ.τ.λ.* So the MSS. Susem.[3] says, "*πολιτῶν* secludendum esse ci. Susemihl, *πολιτείας* superuacaneum et corruptelam fortasse in his uerbis esse censet Eaton; *πολιτεία* scripsit Congreueus." The M

reading is to be retained. Make πόλις the subject of *κοινωνία πολ. πολ*:—"For if the state is a kind of community, but it (ἡ πόλις) is in fact a community possessed by citizens in a constitution," etc. For the sense cf. III. 4, 1, *ὥσπερ οὖν ὁ πλωτὴρ εἷς τις τῶν κοινωνῶν ἐστιν οὕτω καὶ τὸν πολίτην φαμέν.* As regards construction, *κοινωνία* is found commonly with either kind of genitive; and at III. 9, 14, 1280*b*, 40, is found with a similar double genitive, *πόλις δὲ ἡ γενῶν καὶ κωμῶν κοινωνία ζωῆς τελείας καὶ αὐτάρκους*, though Susem. adds *χάριν* after Scaliger, evidently on account of the sentences preceding, *οὐκ ἔστιν ἡ πόλις κοινωνία τόπου καὶ τοῦ μὴ ἀδικεῖν σφᾶς αὐτοὺς καὶ τῆς μεταδόσεως χάριν*, and *ἡ τοῦ εὖ ζῆν κοινωνία καὶ ταῖς οἰκίαις καὶ τοῖς γένεσι, ζωῆς τελείας χάριν καὶ αὐτάρκους.* But it is evident that these two cases are not analogous. For whilst in the latter the two genitives are of objects *to be participated in*, in *κοινωνία πολιτῶν πολιτείας*, and *ἡ κωμῶν καὶ γενῶν κοινωνία ζωῆς κ.τ.λ.*, one genitive is of the participator—*πολιτῶν, γενῶν καὶ κωμῶν*—the other of the object of participation—*πολιτείας* and *ζωῆς*.

III. 4, 9, 1277*a*, 24. *καὶ διὰ τοῦτ' ἴσως Ἰάσων ἔφη πεινῆν ὅτε μὴ τυραννοῖ ὡς οὐκ ἐπιστάμενος ἰδιώτης εἶναι.* Cf. Cic. Tusc. Disp. III. 12, 26, est autem impudens luctus maerore se conficientis, quod imperare non liceat liberis. Dionysius quidem tyrannus Syracusis expulsus Corinthi pueros docebat; usque eo imperio carere non poterat.

III. 4, 17, 1277*b*, 23. *καὶ γυνὴ λάλος, εἰ οὕτω κοσμία εἴη ὥσπερ ὁ ἀνὴρ ὁ ἀγαθός.* For λάλος of Π^1 and Bekker, P^4 gives ἄλαλος, Aldine ἄλλως, *inhonesta* Aretinus, all the rest ἄλλος. Susem. reads *ἀκόλαστος*. λάλος is probably right. It is commonly applied in reproach to women, cf. Theocr. v. 78. *inhonesta* would be a natural translation for it.

III. 5, 9, 1278*a*. *ὥσπερ μέτοικος γάρ ἐστιν ὁ τῶν τιμῶν μὴ μετέχων. ἀλλ' ὅπου τὸ τοιοῦτον ἐπικεκρυμμένον ἐστίν, ἀπάτης χάριν τῶν συνοικούντων ἐστίν.* A solution for this difficult passage can be found by referring to VIII. 3, 11—12, 1303*a*, *διὸ ὅσοι ἤδη συνοίκους ἐδέξαντο ἢ ἐποίκους, οἱ πλεῖστοι διεστασίασαν· οἷον Τροιζηνίοις Ἀχαιοὶ συνῴκησαν Σύβαριν, κ.τ.λ.*; and a few lines after *τοῖς συνοικήσασιν* is used absolutely as here. From

this it is plain that *σύνοικοι* = joint settlers of alien blood (*τὸ μὴ ὁμόφυλον*), in the original *ἀποικία*; *ἔποικοι* = immigrants of alien blood into an already established *ἀποικία*. Now in this passage the meaning is that at the founding of a city, the main body of citizens of the same race are as yet afraid of offending the smaller bodies of a different race, who are their *σύνοικοι*. Consequently, *χάριν ἀπάτης*, they do not openly state in their laws the doctrine that *μετοίκους μὴ μετέχειν τῶν τιμῶν*, though fully intending to put it into practice in due time, when they feel themselves strong enough.

III. 9, 11—14, 1280*b*. *φανερὸν τοίνυν ὅτι ἡ πόλις οὐκ ἔστι κοινωνία τόπου καὶ τοῦ μὴ ἀδικεῖν σφᾶς αὐτοὺς καὶ τῆς μεταδόσεως χάριν· ἀλλὰ ταῦτα μὲν ἀναγκαῖον ὑπάρχειν εἴπερ ἔσται πόλις, οὐ μὴν οὐδ' ὑπαρχόντων τούτων ἁπάντων ἤδη πόλις ἀλλ' ἡ τοῦ εὖ ζῆν κοινωνία καὶ ταῖς οἰκίαις καὶ τοῖς γένεσι, ζωῆς τελείας χάριν καὶ αὐτάρκους. οὐκ ἔσται μέντοι τοῦτο μὴ τὸν αὐτὸν καὶ ἕνα κατοικούντων τόπον καὶ χρωμένων ἐπιγαμίαις. διὸ κηδεῖαί τ' ἐγένοντο κατὰ τὰς πόλεις καὶ φρατρίαι καὶ θυσίαι καὶ διαγωγαὶ τοῦ συζῆν· τέλος μὲν οὖν πόλεως τὸ εὖ ζῆν, ταῦτα δὲ τοῦ τέλους χάριν. πόλις δὲ ἡ γενῶν καὶ κωμῶν κοινωνία ζωῆς τελείας καὶ αὐτάρκους.* On *ταῖς οἰκίαις καὶ τοῖς γένεσι* Congreve remarks, "*κώμαις* in the place of *γένεσι* would have been more consistent with his general language." Mr. Heitland (p. 8) says:—"The identity of the *κώμη* and *γένος* is apparently indicated in III. 9, §§ 13—14, where we have the *πόλις* defined as (*a*), *ἡ τοῦ εὖ ζῆν κοινωνία καὶ ταῖς οἰκίαις καὶ τοῖς γένεσι*, and (*b*) *ἡ γενῶν καὶ κωμῶν κοινωνία*. The former would seem to allude to the steps by which the community is formed; while in the latter case *καί* means no more than our 'or,' perhaps 'that is,' 'in fact,' as in IV. 11, § 7, *φιλίας καὶ κοινωνίας πολιτικῆς*, § 12 *στάσεις καὶ διαστάσεις*."

Now, why Aristotle makes no mention of *γένη* in bk. I. c. 1, but does so here, will be plain from the following consideration. In bk. I. he is getting at the *πόλις synthetically*; first the *οἰκία*, then the *κώμη*, lastly the *κῶμαι*, are as it were lost to sight within the walls of the *πόλις*. In bk. III., on the contrary, he is proceeding *analytically*.

Starting from the πόλις he perceives as units within it, first οἰκίαι, then γένη, as evidenced by φρατρίαι, θυσίαι, etc. Next, the sutures of the γένη within the πόλις reveal the divisions formerly existing between the separate κῶμαι, prior to their συνοικισμός. Thus in the process of *analysis* the γένη are of the utmost importance, whilst in that of *synthesis* they have no place, as the work of *synthesis* ceases on the combination of the κῶμαι into the πόλις. This gives an answer to Mr. Congreve's remark, and furthermore shows that Mr. Heitland is incorrect in his statement that "the former (i.e. ταῖς οἰκίαις καὶ τοῖς γένεσι) would seem to allude to the steps by which the community is formed," and that κώμη and γένος are identical. We should rather say that the κώμη is the earlier stage of that of which the γένος within the city is the later representative.

III. 12, 6, 1283*a*, 3. εἰ γὰρ μᾶλλον τὸ τὶ μέγεθος, καὶ ὅλως ἂν τὸ μέγεθος ἐνάμιλλον εἴη καὶ πρὸς πλοῦτον καὶ πρὸς ἐλευθερίαν. μᾶλλον has to suffer great violence to extract from it the sense required. Why not expel it, unless we adopt Dr. Ingram's suggestion ἐνάμιλλον? In that case we need simply carry on συμβλητόν from the foregoing sentence. μᾶλλον crept in from ἐνάμιλλον in the next line.

IV. 1. 1, 1323*b*, 39. ἑτέρας γάρ ἐστιν ἔργον σχολῆς ταῦτα, and also VIII. 11 (1313*b*, 3), σχολὰς μήτε ἄλλους συλλόγους ἐπιτρέπειν γίνεσθαι σχολαστικούς. The most natural meaning to give σχολή in each place would be "lecture," "discussion." That σχολή was the recognized term for such in the time of Plato is shown by the sarcasm of Diogenes the Cynic, τὴν μὲν Εὐκλείδου σχολὴν ἔλεγε χολὴν τὴν δὲ Πλάτωνος διατριβὴν κατατριβήν, Diog. Laert. VI. 42; cf. also Cic. Tusc. Disp. I. 7, 8, "ut iam etiam scholas Graecorum more habere auderemus—itaque dierum quinque scholas, ut Graeci appellant, in totidem libros contuli. Compare the use of the term "schools" in Oxford and Cambridge.

IV. 2, 10, 1324*b*, 1. ἐν ἐνίοις γὰρ καὶ νόμοι τινές εἰσι παροξύνοντες πρὸς τὴν ἀρετὴν ταύτην, καθάπερ ἐν Καρχηδόνι φασὶ τὸν ἐκ τῶν κρίκων κόσμον λαμβάνειν ὅσας ἂν στρατεύσωνται στρατείας. Does this throw any light on the real significance

of the story of Hannibal sending by his brother Mago the rings of the Roman equites, as told by Livy, XXIII. 12? "ad fidem deinde tam laetarum rerum, effundi in uestibulo curiae iussit (Mago) annulos aureos, qui tantus aceruus fuit, ut metientibus dimidium super tres modios explesse sint quidam auctores. fama tenuit, quae propior uero est, haud plus fuisse modio. adiecit deinde uerbis, quo maioris cladis iudicium esset, neminem, nisi equitem, atque eorum ipsorum primores, id gerere insigne." From this Carthaginian custom Hannibal thought that the rings would be the best way of proving to the One Hundred that the flower of the Roman army had been annihilated. Mago's statement about the equites may be only the addition of a Roman, who was ignorant of this custom at Carthage.

IV. 8, 3, 1328*a*, 30. *ὅταν δ' ᾖ τὸ μὲν τούτου ἕνεκεν τὸ δὲ οὗ ἕνεκεν, οὐδὲν ἔν γε τούτοις κοινὸν ἀλλ' ἢ τῷ μὲν ποιῆσαι τῷ δὲ λαβεῖν· κ.τ.λ.* Here Mr. Postgate, to whose general treatment of this difficult passage I give my adherence, changes *λαβεῖν* to *παθεῖν*. It does not seem likely that *παθεῖν*, the natural word to use, would be ousted by *λαβεῖν*. Furthermore, this use of *λαβεῖν*, said of the thing acted upon, in antithesis to *ποιεῖν*, can be supported by Plato Apol. 25 E, *ἐγὼ δὲ δὴ εἰς τοσοῦτον ἀμαθίας ἥκω, ὥστε καὶ τοῦτ' ἀγνοῶ, ὅτι ἐάν τινα μοχθηρὸν ποιήσω τῶν ξυνόντων, κινδυνεύσω κακόν τι λαβεῖν ἀπ' αὐτοῦ.*

IV. 11, 3, 1330*b*, 4. *ὑδάτων δὲ καὶ ναμάτων μάλιστα μὲν ὑπάρχειν πλῆθος οἰκεῖον, εἰ δὲ μή, τοῦτό γε εὕρηται διὰ τοῦ κατασκευάζειν ὑποδοχὰς ὀμβρίοις ὕδασιν ἀφθόνους καὶ μεγάλας, ὥστε μηδέποτε ὑπολείπειν εἰργομένους τῆς χώρας διὰ πόλεμον.* Bekker after Coraes reads *ἐπιλείπειν*. Madvig turns *εἰργομένους* into *εἰργομένοις*. Susemihl is right in saying that both are unnecessary, but wrong in saying in the index to his third edition that *ὑπολείπειν* is intransitive, doubtless taking *εἰργομένους* as its subject. *ὕδατα* is rather the natural subject—*that water may never fail them*, and that this is Aristotle's regular use of the verb is plain from Rhet. I. 13, 20, *ὑπολείποι γὰρ ἂν ὁ αἰὼν διαριθμοῦντα*; and again Rhet. III. 17, 21, *οὐχ ὑπολείπει αὐτὸν ὁ λόγος.*

IV. 12, 2, 1331*a*. *καὶ ταῦτα μὲν δὴ τοῦτον ἄν τις διακοσμήσειε τὸν τρόπον, τὰς δὲ τοῖς θείοις ἀποδεδομένας οἰκήσεις καὶ τὰ κυριώτατα τῶν ἀρχείων συσσίτια ἁρμόττει τόπον κ.τ.λ.* Susemihl conjectures *τὰ τῶν κυριωτάτων ἀρχείων*, whilst Spengel misses the sense of the entire passage by bracketing *συσσίτια*. Aristotle's idea is that the messes of the several divisions of citizens shall be held at the immediate sphere of their employment. In the preceding section he ordains that the messes of the *φύλακες* shall be in the *φυλακτήρια* and *πύργοι* where they are on duty. Similarly the common meal of the *ἄρχοντες* is to be held in the town-hall. As a matter of course the mess of the chiefs of the state is the most important. I would therefore insert *τά* after *κυριώτατα*, which would easily fall out as the same syllable occurs twice in immediate proximity. *τὰ κυριώτατα* is opposed to *ἔνια* in the preceding sentence. Further down at 1331*b*, 4, occur the difficult words *ἐπεὶ δὲ τὸ πλῆθος διαιρεῖται τῆς πόλεως εἰς ἱερεῖς, εἰς ἄρχοντας, πρέπει καὶ τῶν ἱερέων συσσίτια περὶ τὴν τῶν ἱερῶν οἰκοδομημάτων ἔχειν τὴν τάξιν*. Susemihl is inclined to change *ἄρχοντας* into either *στρατιώτας* or *ὁπλίτας*. This is unnecessary. The whole body of citizens can be called equally well *ἄρχοντες* or *ὁπλῖται*. For they are each *κατὰ μέρος*, cf. c. 9, § 10. Now in the next clause it is important to note that *τήν* before *τῶν ἱερῶν* is wanting in Π^1, one of the families of the good MSS., and that it is not translated by Aretinus. Next we have *ἱερῶν* used as an adjective, although twice in this very chapter, § 2 above, and § 8 lower down, we have it as a noun meaning *temples*. Just as already Aristotle wishes that the *φύλακες* and *ἀρχεῖα* should have their common meals at the scene of their employment, so here he intends the same for the priests, and that their meal should be served in the ecclesiastical edifices. Let us then omit *τήν* with Π^1, and Aretinus, and read in its place *τά*, and change *οἰκοδομημάτων* to *οἰκοδομήματα*. This gives the sense required, and it is easy to see that the disorder of the sentence has arisen from a copyist altering *οἰκοδομήματα* to agree with *ἱερῶν*; *τά* then had nothing to lean on, and was omitted in one family of MSS.,

whilst in the others it was altered into *τήν* in a vain effort to get a construction. *οἰκοδομήματα* is emphatic. The priests are to have their mess in part of the actual buildings of the temples. If any one objects to the use of *περί*, let him look at the words *ὁ περὶ τὴν ἀναγκαίαν ἀγορὰν τόπος* in the next section.

IV. 14, 11, 1333*a*, 25. *ὁ μὲν γὰρ πρακτικός ἐστι λόγος ὁ δὲ θεωρητικός· ὡσαύτως οὖν ἀνάγκη διῃρῆσθαι καὶ τοῦτο τὸ μέρος δῆλον ὅτι, καὶ τὰς πράξεις δ' ἀνάλογον ἐροῦμεν ἔχειν, καὶ δεῖ τὰς τοῦ φύσει βελτίονος αἱρετωτέρας εἶναι τοῖς δυναμένοις τυγχάνειν ἢ πασῶν ἢ τοῖν δυοῖν.* For the last words many remedies have been proposed, such as to bracket *ἢ πασῶν ἤ*, (Susem.), *τῶν* for *τοῖν* (Lindau), the insertion of *τῶν* before *τοῖν* (Mueller). I will add another, more simple critically, and giving good sense. Remove the *ἤ* before *πασῶν*. Now take *πασῶν* as object of *τυγχάνειν*. The sense is *where we have in our power the choice of all πράξεις, we must choose the actions of the higher part to the entire exclusion of the πράξεις of the lower part.* It is easy to see how likely it was that *ἤ* should get inserted before *πασῶν*.

IV. 16, 1395*a*, 2. *ἐν γὰρ πᾶσι ζῴοις ἀτελῆ τὰ τῶν νέων ἔκγονα καὶ θηλυτόκα μᾶλλον καὶ μικρὰ τὴν μορφήν, ὥστε ἀναγκαῖον αὐτὸ τοῦτο συμβαίνειν ἐπὶ τῶν ἀνθρώπων.* With this doctrine of the weakness of the offspring of too youthful parents, cf. Shakspere, Macbeth iii. 4, 106,

> If trembling I inhabit, then protest me
> *The baby of a girl.*

Dr. Schmidt (Shakespeare-Lexicon) makes baby = doll, although he can quote no other instance of this use from Shakspere.

IV. 16, 1335*a*, 18. *ἔτι δὲ ἐν τοῖς τόκοις αἱ νέαι πονοῦσί τε μᾶλλον καὶ διαφθείρονται πλείους· διὸ καὶ τὸν χρησμὸν γενέσθαι τινές φασι διὰ τοιαύτην αἰτίαν τοῖς Τροιζηνίοις, ὡς πολλῶν διαφθειρομένων διὰ τὸ γαμίσκεσθαι τὰς νεωτέρας, ἀλλ' οὐ πρὸς τὴν τῶν καρπῶν κομιδήν.* There is a gloss on this passage which gives the oracle, or rather a fragment of it, which runs *μὴ τέμνε νέαν ἄλοκα.* Göttling prefers to read *νέας* (=young woman) and thinks there is a pun on *νεᾶς* (=a

fallow field). But the lexicons show no trace of a word *νεά*= *nouale*, although *ἡ νειός* is found (cf. *νειοῖο βαθείης*, Il. x. 353, and *ἡ νεός* is used in Attic Greek. In any case the change is unnecessary, as *ἄλοξ* is used in this connexion, cf. Eur. Phoen. 18, *σπείρειν τέκνων ἄλοκα*, and Soph. Oed. Tyr. 1210, *πατρῶαι ἄλοκες*. For a very similar metaphor we may compare the oracle given in Pausanias IX, 37, 4. *ἐλθόντι* (sc. *Ἐργίνῳ*) *ἐς Δελφοὺς καὶ ἐρομένῳ περὶ παίδων χρᾷ τάδε ἡ Πυθία.*

> *Ἐργῖνε, Κλυμένοιο πάϊ Πρεσβωνιάδαο,*
> *ὀψ' ἦλθες γενεὴν διζήμενος, ἀλλ' ἔτι καὶ νῦν*
> *ἱστοβοῆϊ γέροντι νέην ποτίβαλλε κορώνην.*

(There is doubtless the same play on *κορώνην* here, as in the well-known line *ἐκκόρει κόρει κορώνην, σὺν κόροις τε καὶ κόραις* with which may likewise be compared the Hesiodic fragment, *ὅτ' ἄρ' Ἴσχυς ἔγημε Κόρωνιν. vide* Donaldson's Pindar Pyth III. 15).

IV. 16, 9, 1335*a*, 28. *διὸ τὰς μὲν ἁρμόττει περὶ τὴν τῶν ὀκτωκαίδεκα ἐτῶν ἡλικίαν συζευγνύναι, τοὺς δ' ἑπτὰ καὶ τριάκοντα* [*ἢ μικρόν*]. *ἐν τοσούτῳ γὰρ ἀκμάζουσί τε τοῖς σώμασι σύζευξις ἔσται, καὶ πρὸς τὴν παῦλαν τῆς τεκνοποιίας συγκαταβήσεται τοῖς χρόνοις εὐκαίρως· ἔτι δὲ ἡ διαδοχὴ τῶν τέκνων τοῖς μὲν ἀρχομένης* (*ἀρχομένοις Π*²) *ἔσται τῆς ἀκμῆς, ἐὰν γίνηται κατὰ λόγον εὐθὺς ἡ γέννησις τοῖς δὲ ἤδη καταλελυμένης τῆς ἡλικίας πρὸς τὸν τῶν ἑβδομήκοντα ἐτῶν ἀριθμόν.* The words *ἡ διαδοχὴ τῶν τέκνων κ.τ.λ.*, have always been a difficulty. Congreve says *τοῖς μέν*, sc. *τοῖς τέκνοις*, *τοῖς δέ*, sc. *τοῖς γονεῦσι*. Susemihl does not offer any explanation. Now the whole passage deals with the adjustment of the ages of the sexes. Ar. taking as his point of departure the synchronous cessation of fertility in the man and woman, strives to adjust their ages in such a way that their offspring may be as vigorous as possible both *mentally* and *physically*. He cannot let the men marry before 37, for (*a*) the women would be under eighteen, and too weak to be mothers, and (*b*) the men would not be in their *intellectual* prime which is at 49; cf. Rhet. II. 14, 1390*b*, 9. *ἀκμάζει δὲ τὸ μὲν σῶμα ἀπὸ τῶν*

τριακοντα ἐτῶν μέχρι τῶν πεντεκαιτριάκοντα, ἡ δὲ ψυχὴ περὶ τὰ ἑνὸς δεῖν πεντήκοντα. The men have only just reached their *physical* prime at 37, and though *physically* going down the hill, this is counterbalanced by the fact that the women are are only just coming to their physical ἀκμή (ἀρχομένης τῆς ἀκμῆς) whilst at the same time the man is steadily approaching his *mental* ἀκμή. Thus when the limit of τεκνοποιία is reached, *i.e.* when the man is about 54, the woman will be 35, *i.e.* just at the end of her *physical* ἀκμή, when the man is at the end of his mental ἀκμή. Now we can see what to do with τοῖς μέν, τοῖς δέ. The mention of ἑβδομήκοντα shows at once that τοῖς δέ can only refer to the men, the mothers cannot be included in it. But since the contrast throughout is between the sexes, as in the first sentence quoted τὰς μὲν ἁρμόττει . . . τοὺς δὲ κ.τ.λ., it is evident that if we read ταῖς μέν for τοῖς μέν, the sense is at once made plain. Thus the woman's physical ἀκμή is waxing, as the man's wanes, and this will produce evenness in the offspring. If ἀρχομένοις, the reading of Π^2, is preferred, the change to ἀρχομέναις presents but slight critical difficulty.

IV. 16, 11, 1335*a*, 39. δεῖ δὲ καὶ αὐτοὺς ἤδη θεωρεῖν πρὸς τὴν τεκνοποιίαν τά τε παρὰ τῶν ἰατρῶν λεγόμενα, καὶ τὰ παρὰ τῶν φυσικῶν· οἵ τε γὰρ ἰατροὶ τοὺς καιροὺς τῶν σωμάτων λέγουσίν ἱκανῶς, καὶ περὶ τῶν πνευμάτων οἱ φυσικοί, τὰ βόρεια τῶν νοτίων ἐπαινοῦντες μᾶλλον. Cf. Ar. περὶ τὰ ζῶα, 574*a*, 1, καὶ βορείοις μὲν ὀχευόμενα ἀρρενοτοκεῖ μᾶλλον, νοτίοις δὲ θηλυτοκεῖ.

IV. 16, 13, 1335*b*, 8. πεπονημένην μὲν οὖν ἔχειν δεῖ τὴν ἕξιν, πεπονημένην δὲ πόνοις μὴ βιάιοις, μηδὲ πρὸς ἕνα μονον . . ., ὥσπερ ἡ τῶν ἀθλητῶν ἕξις κ.τ.λ. So Susem.[3] in text, but he proposes μόνον [σκοπόν], or else would accept ἕν for ἕνα. If any word is needed, read πόνον, but ἕνα refers to πόνοις with quite sufficient clearness. Similarly (v. 3, 1338*b*, 15) Susem. prints οὔτε πρὸς μίαν . . . οὔτε πρὸς μάλιστα ταύτην, and proposes μίαν [ἀρετήν]. If anything was needed, ἕξιν is the word, but this is quite sufficiently understood from what goes before, and really there is no lacuna.

IV. 16, 14, 1335*b*, 18. ἀπολαύοντα γὰρ φαίνεται τὰ γεννώ-

μενα τῆς ἐχούσης, ὥσπερ τὰ φυόμενα τῆς γῆς. Susem. and Congreve take *ἀπολαύοντα*="affected by." I cannot find such a meaning of *ἀπολαύειν* in Aristotle. *ἀπολαύειν* means commonly to draw good from something, and thence is used ironically to draw *evil*, but in the latter case the word for *evil* is always expressed, cf. 1336*b*, 2, and L. and S. The meaning here then rather is that the foetus is a drain on the strength of the pregnant woman, just as plants draw the good out of the ground.

IV. 17, 1, 1336*a*, 5. *φαίνεται δὲ διά τε τῶν ἄλλων ζῴων ἐπισκοποῦσι καὶ διὰ τῶν ἐθνῶν οἷς ἐπιμελὲς ἐστιν εἰσάγειν τὴν πολεμικὴν ἕξιν, ἡ τοῦ γάλακτος πλήθουσα τροφὴ μάλιστ' οἰκεία τοῖς σώμασιν, ἀοινοτέρα δὲ διὰ τὰ νοσήματα.* This is well illustrated by the following words of Mr. L. H. Morgan: "In the Eastern hemisphere, the domestication of animals enabled the thrifty and industrious to secure for themselves a permanent supply of animal food, including milk; the healthful and invigorating influence of which upon the race, and especially upon children, was undoubtedly remarkable. It is at least supposable that the Aryan and Semitic families owe their pre-eminent endowments to the great scale upon which, as far back as our knowledge extends, they have identified themselves with the maintenance in numbers of domestic animals. No other family of mankind have done this to an equal extent, and the Aryan have done it to a greater extent than the Semitic" (Ancient Society, p. 25).

IV. 17, 3, 1336*a*, 15. *διὸ παρὰ πολλοῖς ἐστὶ τῶν βαρβάρων ἔθος τοῖς μὲν εἰς ποταμὸν ἀποβάπτειν τὰ γενόμενα, κ.τ.λ.* The modern Beloochees plunge the new-born infant into a tub of snow water.

IV. 17, 5, 1336*a*, 33. *διὸ τὰς παιδιὰς εἶναι δεῖ τὰς πολλὰς μιμήσεις τῶν ὕστερον σπουδασομένων.* So Susem. after Coraes, and perhaps *Γ*; but the fut. middle can hardly be right. Why not read *σπουδασμάτων*? A noun is rather wanted in antithesis to *παιδιάς*. For the word *σπούδασμα* cf. Plato, Phaedrus, 249 D.

IV. 17, 6, 1336*a*, 34. *τὰς δὲ διατάσεις τῶν παίδων κατὰ τοὺς κλαυθμοὺς οὐκ ὀρθῶς ἀπαγορεύουσιν οἱ κωλύοντες ἐν τοῖς νό-*

μοις· συμφέρουσι γὰρ πρὸς αὔξησιν. γίνεται γὰρ τρόπον τινὰ γυμνασία τοῖς σώμασιν· ἡ γὰρ τοῦ πνεύματος κάθεξις ποιεῖ τὴν ἰσχὺν τοῖς πονοῦσιν, ὃ συμβαίνει καὶ τοῖς παιδίοις διατεινομένοις. Ought we to read *πνεύμοσιν, the lungs?* The MSS. of Aristotle are divided between the forms *πνεύμων* and *πλεύμων*. Ar. De Respirat. 476*a*, 9, derives *πνεύμων* from *πνεῦμα*, which favours the form with *ν*.

IV. 17, 9, 1336*b*. *ἐπεὶ δὲ τὸ λέγειν τι τῶν τοιούτων ἐξορίζομεν, φανερὸν ὅτι καὶ τὸ θεωρεῖν ἢ γραφὰς ἢ λόγους ἀσχήμονας.* Cf. Propert. II. 6, 27—34.

> quae manus obscaenas depinxit prima tabellas
> et posuit casta turpia uisa domo?
> illa puellarum ingenuos corrupit ocellos
> nequitiaeque suae noluit esse rudes.

and better still, Juvenal, XIV. 44.

> nil dictu foedum uisuque haec limina tangat,
> intra quae puer est.

V. 2. 5, 1337*b*, 15. *ἔστι δὲ καὶ τῶν ἐλευθερίων ἐπιστημῶν μέχρι μέν τινος ἐνίων μετέχειν οὐκ ἀνελεύθερον, προσεδρεύειν δὲ λίαν πρὸς ἀκρίβειαν ἔνοχον ταῖς εἰρημέναις βλάβαις.* Why is a freeman to be allowed to learn sciences fit for a freeman only up to a certain point? Read *ἀνελευθέρων* for *ἐλευθερίων*. Aristotle means that *knowledge* of such arts does not make a man *banausic*; but as the next clause shows, it is making them the business of one's life which makes the *βάναυσος*. To be able to light your own fire is not *banausic*; but to turn bed-maker and light fires for others for gain is highly so. If the reading *ἀνελευθερίων* of P.[1] a few lines higher up is correct, we should read the same here, not *ἀνελευθέρων*, thus involving less change.

VI. (IV.) 1, 1, 1288*b*, 13. *οἷον ἄσκησις σώματι ποία τε ποίῳ συμφέρει, καὶ τίς ἀρίστη (τῷ γὰρ κάλλιστα πεφυκότι καὶ κεχορηγημένῳ τὴν ἀρίστην ἀναγκαῖον ἁρμόττειν) καὶ τίς τοῖς πλείστοις μία πᾶσιν, κ.τ.λ.* *τοῖς πλείστοις* and *πᾶσιν* joined together create a difficulty, especially as the order of the

words prevents us explaining *τοῖς πλείστοις* as epexegetical of *πᾶσιν*. Aristotle is dealing with the case of *ἄσκησις*. What is the material on which the *ἀσκητής* works? Surely *παῖδες*. Therefore read *παισίν*; and for form of phrase cf. *ταῖς πλείσταις πόλεσι* below, 1289*b*, 17, and 1295*a*, 25, *τίς δ' ἀρίστη πολιτεία, καὶ τίς ἄριστος βίος ταῖς πλείσταις πόλεσι καὶ τοῖς πλείστοις τῶν ἀνθρώπων*.

VI. 1, 6, 1289*a*, 2. *χρὴ δὲ τοιαύτην εἰσηγεῖσθαι τάξιν ἣν ῥᾳδίως ἐκ τῶν ὑπαρχουσῶν καὶ πεισθήσονται καὶ δυνήσονται κινεῖν, κ.τ.λ.* Susemihl and Madvig think *κινεῖν* is corrupt. The former proposed *κιχεῖν* (which he has now given up) influenced by William's *prosequi*, and *recipere* of Aretinus. In his third edition he suggests, doubtfully, either *κρίνειν* or *κατασκευάζειν*. Madvig proposes either *καινοῦν* or *καινοτομεῖν*. That alteration is needless, and that *κινεῖν* is used by Aristotle in the sense needed here, cf. 1304*a*, 39, 1298*a*, 38, and also *αἱ κινήσεις*, 1300*b*, 38.

VI. 4, 25, 1292*a*, 6. *τοῦτο δὲ γίνεται ὅταν τὰ ψηφίσματα κύρια ᾖ ἀλλὰ μὴ ὁ νόμος. συμβαίνει δὲ τοῦτο διὰ τοὺς δημαγωγούς. ἐν μὲν γὰρ ταῖς κατὰ νόμον δημοκρατουμέναις οὐ γίνεται δημαγωγός, ἀλλ' οἱ βέλτιστοι τῶν πολιτῶν εἰσὶν ἐν προεδρίᾳ· ὅπου δ' οἱ νόμοι μή εἰσι κύριοι, ἐνταῦθα γίνονται δημαγωγοί.* On this Congreve remarks :—"This seems an odd remark with the history of Greece such as we have it. It seems to require the attaching a rather limited sense to the term *δημαγωγός*, not such as would have been attached to it in any Greek state by the party which would have claimed to be *οἱ βέλτιστοι τῶν πολιτῶν*. We require a more extended acquaintance with the internal workings of other Greek democracies to estimate the remark. Athens is, in fact, the only one which we can fairly judge of, and it is not true of Athens. The Athenian democracy was eminently legal and constitutional, and yet there were demagogues in the ordinary sense, and there, as well as everywhere else,—in fact, it is a necessity of government,—*ψηφίσματα* were frequent, without superseding the real efficacy of law." As regards what sense the *οἱ βέλτιστοι τῶν πολιτῶν* would have attached to the word *δημαγωγός*, I am unable to speak, but surely it is

here used by Aristotle in the sense which he attaches to it everywhere in the Politics. *ψηφίσματα* are certainly necessary, but not such outrageous *ψηφίσματα* as were proposed by the *δημαγωγοί*, and ratified by the people at the so-called trial of the Six Generals. Such is the state of things that Aristotle has in view, when the people, instead of adhering to the way provided by the laws for dealing with any matter, eagerly catch at the proposal of any "decree-monger" under the passions and whims of the moment. It was to provide against this danger that *γραφὴ παρανόμων* was constituted at Athens; but, in the case of the Generals, the *γραφὴ παρανόμων* itself was flung aside (*vide* Curtius's Greek History, III. 510). In fact, the mongering of novel decrees was evidently so part and parcel of the *δημαγωγός* in what I take to be the ordinary meaning of the term, that Aristophanes introduces the *ψηφισματοπώλης* as a *dramatis persona* in the Birds, 1035, *seq.* Most persons will be inclined, I fancy, to admit that the decrees dealing with the Six Generals "superseded the efficacy of law."

VI. 7, 1, 1293*a*, 39. *πέμπτη δ' ἐστὶν ἡ προσαγορεύεται τὸ κοινὸν ὄνομα πασῶν (πολιτείαν γὰρ καλοῦσιν) ἀλλὰ διὰ τὸ μὴ πολλάκις γίνεσθαι λανθάνει τοὺς πειρωμένους ἀριθμεῖν τὰ τῶν πολιτειῶν εἴδη καὶ χρῶνται ταῖς τέτταρσι μόνον, ὥσπερ Πλάτων ἐν ταῖς πολιτείαις.* Susemihl charges Aristotle with inaccuracy in this assertion, on the grounds that Plato called his *ideal* state *ἀριστοκρατία*, like Aristotle himself; and that Plato uses *τιμοκρατία* to express what Aristotle divides into improper aristocracy and *πολιτεια*. Plato, in Rep. 544 D. *seq.*, is consistent in keeping the term *ἀριστοκρατία* for the *ideal* state; so he is therefore driven to use such terms as *ὁ κατὰ τὴν Λακωνικὴν πολιτείαν, ἡ φιλότιμος πολιτεία,—ὄνομα γὰρ οὐκ ἔχω λεγόμενον ἄλλο· ἢ τιμοκρατίαν ἢ τιμαρχίαν αὐτὴν κλητέον.* Aristotle escapes this difficulty by the phrase of *ἡ καλουμένη ἀριστοκρατία*. He is here simply dealing with *actually existing* forms of government, and is quite justified in thus dealing with Plato's division of *actual* governments.

VI. 1299*b*, c. 15, § 8. *οὐ γὰρ ἐμποδιοῦσιν ἀλλήλαις, καὶ*

πρὸς τὴν ὀλιγανθρωπίαν ἀναγκαῖον τὰ ἀρχεῖα οἷον ὀβελισκολύχνια ποιεῖν. See note on 1. 1, 3 (*ἡ Δελφικὴ μάχαιρα*).

VI. 16, 3, 1300*b*, 28. *οἷον Ἀθήνησι λέγεται καὶ τὸ ἐν Φρεαττοῖ δικαστήριον.* Pausanias 1. 28, 11, gives the nominat. *Φρεαττύς*. According to Etymologicum Magnum the form is *Φρεατός*, with single τ. *Φρεαττοῖ* as it stands must come from *Φρεαττώ*, of which there is no trace. May there not be a confusion between *ἐν Φρεαττυῖ*, dative of *Φρεαττύς*, and *Φρεαττοῖ* an old locative? In which case we ought to read either *τὸ Φρεαττοῖ δικαστήριον*, or *τὸ ἐν Φρεαττυῖ δικαστηριον*. For the form of expression we may compare *τὸ Προσπαλτοῖ χωρίον*, the farm at *Πρόσπαλτα*, Isaeus XI. 49. For the insertion of *ἐν* by copyists before the locative, the expression *ἡ Μαραθῶνι μάχη* is an excellent example. (See Cobet, Variae Lectiones.)

VII. 5, 7, 1320*a*, 31. *ὁ τετρημένος γάρ ἐστι πίθος ἡ τοιαύτη βοήθεια τοῖς ἀπόροις.* This is plainly an allusion to the saying of some *κομψὸς ἀνήρ* given in the Gorgias, 493 A: *τῆς δὲ ψυχῆς τοῦτο ἐν ᾧ ἐπιθυμίαι εἰσὶ τυγχάνει ὂν οἷον ἀναπείθεσθαι καὶ μεταπίπτειν ἄνω κάτω. καὶ τοῦτο ἄρα τις μυθολογῶν κομψὸς ἀνὴρ ἴσως Σικελικός τις ἢ Ἰταλικὸς παράγων κ.τ.λ. τῶν δὲ ἀμυήτων τοῦτο τῆς ψυχῆς, οὗ αἱ ἐπιθυμίαι εἰσὶ τὸ ἀκόλαστον αὐτοῦ καὶ οὐ στεγανὸν, ὡς τετρημένος εἴη πίθος διὰ τὴν ἀπληστίαν ἀπεικάσας*; cf. also an epigram of Lucian, Anth. Pal. IX. 120:

φαῦλος ἀνὴρ πίθος ἐστὶ τετρημένος, εἰς ὃν ἁπάσας
ἀντλῶν τὰς χάριτας εἰς κενὸν ἐξέχεας.

VII. 8, 7, 1321*b*, 39. *μνήμονες*. For the use of the word *μνήμων* in the sense evidently required here, it is worth comparing the Lygdamis inscription found by Mr. Newton at Halicarnassus (Cauer, No. 131; Hicks, No. 21).

VII. 8, 8, 1322*a*, 40. *μετὰ δὲ ταύτην ἐχομένη μὲν ἀναγκαιοτάτη δέ σχεδὸν καὶ χαλεπωτάτη τῶν ἀρχῶν ἐστιν ἡ περὶ τὰς πράξεις τῶν καταδικασθέντων καὶ τῶν προτιθεμένων κατὰ τὰς ἐγγραφὰς κ.τ.λ* Now in § 7 above we read: — *ἑτέρα δ' ἀρχὴ πρὸς ἣν ἀναγράφεσθαι δεῖ τά τε ἴδια συμβόλαια καὶ τὰς κρίσεις ἐκ τῶν δικαστηρίων*. Again, in § 10, we read:— *καὶ περὶ τὰς προθέσεις τῶν ἀναγεγραμμένων, κ.τ.λ.* Commen-

tators have taken these sentences as if there was no difference between *ἀναγράφειν* and *ἐγγράφειν*, *ἀναγραφή* and *ἐγγραφή*. This is quite incorrect. By *ἀναγράφεσθαι*, *ἀναγραφή*, Aristotle refers to a registration of deeds and of decisions in purely civil cases, as is plain from the passage I first quoted, and from *ἀναγραφὰς συναλλαγμάτων* in § 22. *ἐγγράφειν* on the other hand is the regular word used of the register of state debtors in the Acropolis, for which cf. Plat. Legg 784 D. Demosth. 1074, *ἐγγράφεσθαι τοῖς πράκτορσιν*, and again *ἐγγεγραμμένος ἐν τῇ ἀκροπόλει*, Demosth. 771, 6.

VIII. 10, 16, 1311*b*, 3. *καὶ ἡ (ἐπίθεσις) τοῦ εὐνούχου Εὐαγόρᾳ τῷ Κύπρίῳ· διὰ γὰρ τὸ τὴν γυναῖκα παρελέσθαι τὸν υἱὸν αὐτοῦ ἀπέκτεινεν ὡς ὑβρισμένος.* Some commentator, puzzled at a *married* eunuch, proposed to read *Εὐνοῦχος* as a proper name, but unfortunately his name is given as Thrasydaeus by Theopompus, Frag. 111. That such, however, was by no means uncommon, it is sufficient to quote the case of Potiphar (Genesis xxxvii. 36), where the Septuagint version states, *οἱ δὲ Μαδιηναῖοι ἀπέδοντο τὸν Ἰωσὴφ Πετεφρῇ τῷ σπάδοντι Φαραὼ ἀρχιμαγείρῳ.* Again, Montesquieu, Esprit des Lois, xv. 19, says: "Au Tonquin, dit Dampier, tous les Mandarins civils et militaires sont eunuques. Le même Dampier nous dit que dans ce pays les eunuques ne peuvent se passer de femmes et qu'ils se marient."

Juvenal (I. 22), alludes to the same custom.

cum tener uxorem ducat spado, Maeuia Tuscum
figat aprum cett.

VIII. (V). 11, 31, 1315*a*, 29. *ἀφειδῶς γὰρ ἑαυτῶν ἔχουσιν οἱ διὰ θυμὸν ἐπιχειροῦντες, καθάπερ καὶ Ἡράκλειτος εἶπε, χαλεπὸν φάσκων εἶναι θυμῷ μάχεσθαι, ψυχῆς γὰρ ὠνεῖσθαι.* Aristotle evidently means to paraphrase *ψυχῆς ὠνεῖσθαι ἀφειδῶς ἑαυτῶν ἔχουσιν*; this sense however it is difficult to get out of *ὠνεῖσθαι*, which furthermore is sadly in lack of an object. If we read the good Ionic word *ὄνεσθαι*, it gives exactly the sense required, "*for they despise, make light their life.*" For *ὄνεσθαι* with the genitive cf. Od. v 37. Copyists would easily have mistaken a word unknown in Attic, especially too as *ἐξωνεῖσθαι* occurs some half dozen

lines above above. That however it is a mistake of great antiquity is evident on consulting Mr. Bywater's Heraclitus, Fragm. 105, where he gives it in the form *θυμῷ μάχεσθαι χαλεπόν· ὅ τι γὰρ ἂν χρηίζῃ γενέσθαι, ψυχῆς ὠνέεται.* Here we have a clause inserted to give an object to *ὠνεῖσθαι*. Similarly Plutarch quotes it with *ὅτι γὰρ ἂν θέλῃ ψυχῆς ὠνεῖται*, and again in a more padded form *ὅτι γὰρ ἂν θελήσῃ καὶ ψυχῆς ὠνεῖται καὶ χρημάτων καὶ δόξης*. Mr. Bywater gives it in the form quoted by Iamblichus. Now in the Aristotelean writings it is quoted thrice, viz. Nic. Eth. II. 2, 1105*a*, 7, *ἔτι δὲ χαλεπώτερον ἡδονῇ μάχεσθαι ἢ θυμῷ, καθάπερ φησὶν Ἡράκλειτος*, where I would bracket the words *καθάπερ φησὶν Ἡράκλειτος* as a gloss on *θυμῷ*. For H. never made any such statement as *χαλεπώτερον ἡδονῇ μάχεσθαι ἢ θυμῷ*; in the Eudemian Ethics, II. 7, *χαλεπὸν γὰρ, φησί, θυμῷ μάχεσθαι· ψυχῆς γὰρ ὠνεῖται*, and in the present passage. Notice there, as in the Politics, it is given briefly, without an object for *ὠνεῖσθαι*. The fact is that Aristotle and the writer of the Eudemian Ethics wrote it as *ὄνεσθαι* and *ὄνεται*; but the late authors, Plutarch and Iamblichus, did not understand it, and reading it as *ὠνεῖσθαι*, felt constrained to insert a whole clause, varying in form, as I have shown, to act as an object for *ὠνεῖσθαι*. Mr. Bywater in any case should have given it in the shorter form, considering that the authority of Aristotle is superior in age and weight to the other authors. I omitted also to mention that it is quoted in the fragments of pseudo-Democritus, with the like *ὅτι γὰρ ἂν θέλῃ* clause. In case *ὠνεῖσθαι* is retained, I would read the Ionic form *ὠνέεσθαι*, as Aristotle quotes words in their proper dialectic form, for example *ὁμοκάπους, Θάλεω, Ἀρχύτα* (*vide* note on II 12, 7).*

WILLIAM RIDGEWAY.

* *Note.*—Owing to circumstances Mr. Ridgeway's note on IV 16. 9, p. 145, was written without reference to Mr. Jackson's criticisms on p. 118—an omission which he hopes to supply on a future occasion.—On the criticism (on p. 142) of a proposal of mine (*Notes on the Text and Matter of the Politics*, Cambridge, 1877, p. 8) I may quote Cobet *Var. Lect.* p. 116 'Scribarum natio in permutandis λαβεῖν λαθεῖν et παθεῖν ludere solet.'—ED.

PROCEEDINGS

OF THE

CAMBRIDGE PHILOLOGICAL SOCIETY.

1881.

PROCEEDINGS

OF THE

CAMBRIDGE PHILOLOGICAL SOCIETY.

1881.

Thursday, February 10. At a meeting held in St. John's College, the *President*, Professor MAYOR, in the Chair, the following new members were elected:

Rev. E. W. Blore, M.A., Trinity College.
Rev. James Mayo, B.D., Trinity College.

Mr. Gow communicated a note on *Propertius* II 2. 3, 4.

cur haec in terris facies humana moratur?
Iuppiter, ignoro pristina furta tua.

The pentameter only requires a note of interrogation at the end to make it intelligible. "Am I ignorant of your old amours, Jupiter?" is Propertius' way of saying, "Were those amours realities?" The argument is that Jupiter's allowing Cynthia to remain on earth among men (*humana*) is a reason for doubting the truth of the stories of his attachment to the heroines of old.

Mr. MAGNÚSSON read a few notes "*On* ei *as an Umlaut of* á *in Icelandic.*"

There were certain cases in which *ei* did occur as an undoubted derivative of *á* by no other conceivable process than that of *umlaut*. In these cases the nature of the

phonetic relation between the primitive and derivative sound had not yet received proper attention by grammarians and lexicographers. The figure *á-ei* ranged neither within the law of *ablaut*, nor that of *Steigerung*; it could not be treated properly in any other way than as a case of *umlaut*. Presumably the cause of it was *i* in the termination, but that was by no means always apparent. In the present communication the *ei*-Umlaut of *á* was considered only in cases where the *á* was clearly a deep palatal or even guttural outcome of *a*+ a nasal, or of *a*+ a nasal and a dental; there being other sources to which the *á* was traceable as well. Mr. Magnússon adduced amongst other examples the case of *land* and *láð*, both meaning land, and being from the same root, *land:* the original nasal root, *láð* that nasal root gutturalized; *láð* differed in sense from *land* so far, that *κατ' ἐξοχήν* it meant *humus, solum, ground, earth, soil.* The etymology which made *láð*=*lán*=*loan*=Germ. *lehn*,=a feof, merited no attention at all. In fact, the language itself was the best proof of what the real and primitive sense of *láð* was. The direct proof of it could be established by scores of examples, out of which it was sufficient on this occasion to adduce the alliterative phrase *láð ok lögr* land and 'low,' land and water. The indirect evidence was more to the point in the present case, because it turned on the hinge of the *umlaut* now under consideration. A common and well-known verb in Icelandic was the verb *leiða* (sign-forms: *leiddi, leiddr*), to lead. Lexicographers and etymologists all agreed to foist on this verb the strange signification, 'to bury,' adding, by way of etymological explanation, 'to lead to the grave,' although such a phrase as *leiða til grafar*, as an equivalent for *leiða*, or *to bury*, did not, so far as Mr. Magnússon knew, exist. Nothing could be plainer than that *leiða*, in the sense of to bury, was a verb of action only, *not of motion.* A few examples would suffice to prove this: When Steinar, in the relation of Egils saga, found the body of his dead servant and: *leiddi hann uppi í holtunum*,=led him (=buried him up there in (=among) the knolls, it was evident that 'leid could have no connexion with 'lead' to cause to move;

what, in that case, became of the stationary preposition *uppi?* and what of the dative *holtunum* following *í?* how, if *leiðа* was = 'lead,' are we to deal with such very plain language as that of the following phrases: Thomas of Canterbury translates the relics of Edward the Confessor: *er leiddr hafði verit í Lundúnum* = who had been 'led' in London; concerning the same Thomas it is stated: *fyrir altari heilags Johannis var nýr steinþró áðr tilbúin ok í þessari* (dat.) *leiðа þeir hinn signaða Thómam erkibyskup* = before the altar of St. John was there a new stone-sepulchre already made and in this one 'lead' they the blessed Thomas. It would be to no purpose to multiply illustrations of the use of 'leiða' in this sense. It is as plain as plain can be, that it means to 'entomb,' inhumare, and is thus identical in sense with Icel. *jarða* to 'earth,' to bury; and is proved by the phonetic laws of the language to be unmistakably a direct derivative from *láð*, and altogether a different word from *leiða* to lead, though identical with it in accidence.

A somewhat similar case of mistaken etymology we had in the case of the verb *beita*. In all but one of its senses was the origin of the verb traceable back to *bita*, to bite, and in all those senses it was a transitive verb = to let bite, to 'bait,' etc. The sense which constituted the exception was of nautical import, and was set before us by the lexicographers in this etymological interpretation: 'to cruise, prop. to let the ship bite the wind,' and yet, in this one sense and application the verb was invariably an intransitive one. In this use the word never meant anything but to sail, and to beat, to tack. Its primitive sense was certainly to sail = to move on board boat over water. By derivation it meant to 'boat,' for no doubt the word was derived from *bátr*. That word again, Mr. Magnússon submitted, was to be taken as a guttural outcome of the root *band-*, the bound-together, the tied-together craft; for, as elsewhere, we knew that in the North tough wooden fibres or the sinews of slain animals supplied in primitive naval architecture the place of the nail and rivet of a later and more advanced age. Naturally *beita* could have had the common signification to 'boat' only until

the intelligence of the toilers of the deep had unravelled the mystery of the sail. Immediately that great discovery in maritime science was made, to *sail* became the general word for moving in ships over water, while *beita* naturally would be a special term for that manifestation of the progress known as beating or tacking, which was easily and cunningly performed by the familiar oar, but could not, or at least only with difficulty, be executed by the newly-invented unmanageable square sail.

Veiðr, a catch, Mr. Magnússon derived from *váð* a net; where the *áð* corresponded to *and* in Germ. *wand* (Gewand, etc.). Lexicographers derived it from German *Weide*, pasture; the connexion between animal and pasture was in many cases obvious, but in none such as to warrant the assumption of the two words standing in the relation of a primitive and derivative to each other. *Veiðr*,=the act of netting, as well as that which is netted, a catch, agreed thoroughly with primitive methods of hunting. By further examples Mr. Magnússon illustrated the *á-ei* Umlaut, concluding by observing that a further investigation into this chapter of Icelandic etymology could not fail to be productive of results which bore importantly on Teutonic philology in general.

Prof. SKEAT, in agreeing with these derivations, observed that for *veiðr*=fishing, the English had an equivalent in *waith*, e.g. in Wallace. He caught some fish: some Englishmen came to him and demanded a share, saying, "*Waith* suld be delt, in all place, with fre hart." Wallace, 6. 1, l. 386.

Mr. RIDGEWAY read a paper on ἔρρειν in Homer and an Olympian Inscription.[1]

He showed that lexicographers, being led astray by the peculiar Attic usage of ἔρρειν in a bad sense, had endeavoured to force a like sense on all the passages in Homer where it is found. He maintained that, wherever it does bear such a sense it is closely joined to some qualifying word, *e.g.* Od. IV 367

[1] *Journal of Philology*, vol. xii. p. 32 (1883).

and that it is purely gratuitous to give the word a bad sense in Il. VIII 229, IX 364, XXII 498, Od. X 75, Il. XXIV 239. Above all, Od. V 139 proves its use in a good sense, where Calypso uses it of Odysseus, though doing everything to make his departure from her island safe. Il. XVIII 421 probably shows its primitive meaning. Vaniček connects it with *vars* (*ἀπόϜερσε*, *ἐρύω*, uello). He proposed to connect it rather with *var* (*εἰλύω*, uoluo)="to go with a rolling motion." Thus *ἔρρειν* was originally a simple verb of motion. An inscription (incorporated in Mr. Roberts' forthcoming Greek Inscriptions) found in the temple of Zeus at Olympia in 1877, in the same alphabet and dialect, and probably of the same age, as the Elean Inscription, runs as follows, according to Ahrens:—*Α Ϝράτρα τοῖρ Χαλα-(δ)ρίο(ι)ρ καὶ Δευκαλίωνι· Χαλάδριον ἦμεν αὐτὸν καὶ γόνον Ϝισοπρόξενον, Ϝισοδαμίωργον· τὰν δὲ γᾶ(ν) ἔχην τὰν ἐν Πίσαι· αἰ δέ τις συλαίη, Ϝέρ(ρ)ην αὐτὸν ποτ(τ)ὸν Δία, αἰ μή δάμοι δοκέοι.* The latter part has hitherto been taken thus: "that he is to have the estate at Pisa, and if any one invade his rights, *such person shall be banished* (*and seek protection by going*) *to Zeus, only provided the people do not approve of such invasion.*" *ἔρρειν αὐτόν* is supposed to contain a threat against *ὁ συλῶν*, and to refer to banishment. Kirchhoff, finding a want of sense in negative expression of last clause, proposes *αἰ μεδάμοι=αἰ μετὰ δάμοι*. Ahrens, objecting to this, defends it by Laconic brevity and supplies *τὸ συλᾶν* with *δοκέοι*. The amount of meaning crammed into *ἔρρειν* is astounding, *αὐτόν* is made to refer to a different person from the previous *αὐτόν*, and a large part of a very short document is thus made to provide for a possible wrongdoer in case a very unlikely contingency should arise. Instead of forcing its Attic sense on *ἔρρειν*, let us give it the simple Homeric one of 'to go.' The *αὐτόν* then refers, like its predecessor, to Deucalion; there will be no straining of *ἔρρειν ποττὸν Δία*, and the negative in last clause will present no difficulty. It will then run "and if any one should invade his rights, that he (Deucalion) should go to Zeus, *i.e.* go and seek redress from the temple-court of Zeus (before which if a man

was condemned, he became a servant of the offended god, and could only be ransomed by paying a heavy sum, and which had jurisdiction over the Sacred lands, of which Deucalion was a tenant) unless the people should make a decree." The whole of the document is thus made to refer to Deucalion and the Chaladrians.

Thursday, March 10. At a meeting held in St. John's College, the President, Professor MAYOR, in the Chair, the following new members were elected:

A. H. Cooke, Esq., B.A., King's College,
Professor A. Palmer, M.A., Trinity College, Dublin.

The following were elected honorary members:

Professor G. G. Cobet, Leyden.
Professor G. Curtius, Leipzig.
Professor K. Halm, Munich.
Professor J. Zupitza, Berlin.

The Secretary read a paper by Professor KENNEDY on Sophocles *Oedipus Tyrannus* 328, 329.

"The seer Teiresias, refusing to disclose to king Oedipus and his councillors the terrible secret which he knows, says

ἐγὼ δ' οὐ μή ποτε
τἄμ' ὡς ἂν εἴπω μὴ τὰ σ' ἐκφήνω κακά.
Oed. T. 328-9.

The first thing which occurs here is that οὐ μή ποτε requires an aorist subjunctive; this cannot be ἐκφήνω, which with μή means *lest I disclose*. It must then be εἴπω; and it is εἴπω. But what of ὡς ἄν which also demands a subjunctive? Can εἴπω suffice for the two? Surely it must; but how explain this? Here lies the difficulty. What help does context give? Let us see. τἀμά *my things*, and τὰ σά *your things*, are in manifest antithesis. This indicates that κακά is not to be treated as a substantive, but as an adjective: '*lest I disclose your things* (to be) *evil*.' ἐκφήνω has for its corresponding word εἴπω, but κακά has no correspondence. Can we

supply one by the remaining phrase ὡς ἂν (εἴπω)? Yes, I answer, we can. Teiresias characterises the conditions in which Oedipus stands (τὰ σά) as κακά. So much he lets out: but for the present he delicately refrains from characterising his own conditions (*i.e.* the secret confided to him by heaven) as ἀγαθά fraught with good to Thebes by terminating the pestilence. Therefore, instead of an epithet to τἀμά, he interposes ὡς ἂν (εἴπω) *however I may call them* (whatever they may deserve to be called). This, I doubt not, is the true meaning: '*I will never speak my things, call them what I may, lest I disclose your things as evil.*' Examples of this use of ὡς ἄν are: Hom. *Il.* II 139 ὡς ἂν ἐγὼν εἴπω πειθώμεθα πάντες. Soph. *Aj.* 1369 ὡς ἂν ποιήσῃς, πανταχοῦ χρηστός γ' ἔσει. Dem. *de Cor.* 292 τὸ πέρας, ὡς ἂν ὁ δαίμων βουληθῇ πάντων γίγνεται.

With this interpretation may be compared the treatment of this passage by the late Mr. Linwood, an excellent scholar. He emends it thus

> πάντες γὰρ οὐ φρονεῖτ'· ἐγὼ δ' οὐ μή ποτε
> τἄμ' ὡς ἂν εἰπὼν μὴ τὰ σ' ἐκφήνω κακά.

His notes (*Theban Trilogy*, 1878) are:

"Οὐ φρονεῖτε *are not wise*, ἐγὼ δ' οὐ μή ποτε sc. οὐ φρονήσω, *but never will I be so.*

τἄμ'—κακά. That I may not, by divulging what I would say (τὰ ἐμά), *bring your misfortunes to light.*"

(1) My interpretation leaves the MS. text unchanged, and explains so as to give the particles ὡς ἄν (jointly) a virtually adverbial force, reposing on the ellipse of εἴπω, *howsoever* (I may call them). Mr. Linwood doubly emends, by his colon after ποτέ, and by εἰπών for εἴπω.

(2) As to Mr. Linwood's explanation. If any scholars are inclined to think such an ellipsis as οὐ μή ποτε οὐ φρονήσω in any way tenable, I would remind them that οὐ φρονεῖτε here does not mean 'ye are unwise' in our ordinary sense, 'ye judge wrongly' or 'ye act wrongly'; but simply 'ye do not know,' 'ye are ignorant,' as often: for instance 302.

φρονεῖς οἵᾳ νόσῳ ξύνεστιν. 569, ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ. Teiresias *does* know, as he says above 316, φρονεῖν ὡς δεινόν. It is therefore absurd to suppose him saying here: 'I will (or shall) never not know, that I may not by divulging,' etc.

(3) By this colon, the reading εἰπών, and the treatment of κακά as substantive (which I make a proleptic predicative adjective), Linwood destroys the studied and fine antitheses of the clauses—.

οὐ μὴ	τἀμὰ	εἴπω	ὡς ἂν (εἴπω)
μὴ	τὰ σὰ	ἐκφήνω	κακά.

(4) My present view (in which I rest with full assurance) is the outcome of long mental incubation. I had myself adopted εἰπών, but so as to supply from it εἴπω with οὐ μή ποτε. See *Studia Sophoclea* p. 62. This however equally loses the exquisite antithetic construction."

Prof. MAYOR doubted the possibility of the ellipse of εἴπω.

Mr. PEILE agreed with Dr. Kennedy's translation of ὡς ἄν and with the proposal to make κακά a predicate.

Mr. POSTGATE thought it possible to adopt Dr. Kennedy's interpretation in the main, and to take μὴ—ἐκφήνω together as one word 'fail to disclose.' For the use of μή Plat. *Phaedr.* 106 might be compared σχολῇ γὰρ ἄν τι ἄλλο φθορὰν μὴ δέχοιτο εἰ τό γε ἀθάνατον ἀίδιον ὂν φθορὰν δέξεται (compare also Ar. *Ran.* 42 οὔ τοι, μὰ τὴν Δήμητρα, δύναμαι μὴ γελᾶν). The sense would then be that, however Teir. might express the secrets entrusted to him, he would be forced (hence the strong double negative) to reveal the dreadful truth about Oedipus.

Mr. VERRALL read the following notes:

"*Lend me your ear*," in Aristophanes.

The Scholiast upon Ar. *Av.* 1647,

δεῦρ' ὡς ἐμ' ἀποχώρησον ἵνα τί σοι λέγω,

cites as a parallel Eur. *Ion*, 1521,

δεῦρ' ἔλθ'· ἐς οὓς γάρ σοι λογους εἰπεῖν θέλω.

Considering the rarity of such illustrations in the Scholia and the simplicity of the line to which the note is appended, it is difficult to see the occasion or point of the citation. This difficulty would disappear if the text of Aristophanes were slightly modified thus:

δεῦρ' οὖς ἐμἀπόχρησον ἵνα τί σοι λέγω.
Come, lend me your ear that I may speak a word in it.

Here there is a peculiar expression calling for notice; and the line from Euripides offers a suitable paraphrase.

Note on the verb εὐθενεῖν.

This verb (connected, it is said, with the Sanskrit *dhana*, wealth) is somewhat too largely defined in the Lexicon. It does not mean, primarily at least, *to flourish*, but to flourish in a particular respect, namely, that of *produce* or *offspring*. Good examples occur in two passages describing the blessings conferred by the Eumenides, Aesch. *Eum.* 907:

καρπόν τε γαίας καὶ βοτῶν ἐπίρρυτον
ἀστοῖσιν εὐθενοῦντα μὴ κάμνειν χρόνῳ,

and again, *ibid.* 944:

μῆλά τ' εὐθενοῦντα γᾶ
ξὺν διπλοῖσιν ἐμβρύοις
τρέφοι.

This primary use continues to have an important influence upon the use of the word. It explains, for example, Dem. *F. L.* 413, τοὺς μὲν χρήματ' εἰληφότας καὶ δῶρα . . . ἀφεῖσαν καὶ νοῦν ἔχειν ἡγοῦντο καὶ τὴν πόλιν εὐθενεῖσθαι· τὸν δὲ κατηγοροῦντα τί; ἐμβεβροντῆσθαι, τὴν πόλιν ἀγνοεῖν, κ.τ.λ. Here the words τὴν πόλιν εὐθενεῖσθαι should in some way be a compliment to the Macedonian party. The common translation *and that their country was flourishing* is pointless. Translate rather *they acquitted them, thought them sensible men, and the country happy in such children.* It should be considered whether this narrower meaning of εὐθενεῖν does not give the true explanation of the remaining example in Aeschylus (*Eum.* 892 foll.):

ΧΟ. ἄνασσ' Ἀθάνα, τίνα μέ φῃς ἔχειν ἕδραν ;
ΑΘ. πάσης ἀπήμον' οἰζύος· δέχου δὲ σύ.
ΧΟ. καὶ δὴ δέδεγμαι· τίς δέ μοι τιμὴ μένει ;
ΑΘ. ὡς μή τιν' οἶκον εὐθενεῖν ἄνευ σέθεν.
ΧΟ. σὺ τοῦτο πράξεις, ὥστε με σθένειν τόσον ;
897 ΑΘ. τῷ γὰρ σέβοντι ξυμφορὰς ὀρθώσομεν.

Following the analogy of the other two passages already cited from the same play, we should suppose that the blessing which the Eumenides were supposed to confer upon the house of their worshipper was not general prosperity, but the special boon of *offspring*; and indeed a prerogative special and limited is implied by the word τιμή. If so, we must render 897 accordingly: ξυμφοραί signifies "*the deed of kind*" (Shakespeare, *Merchant of Venice*, Act III Sc. i.). That such a meaning is possible is proved by Aristoph. *Lysistr.* 165:

οὐ γὰρ οὐδέποτ' εὐφρανθήσεται
ἀνὴρ ἐὰν μὴ τῇ γυναικὶ συμφέρῃ,

which is a jest upon Eur. *Med.* 12,

αὐτή τε πάντα ξυμφέρουσ' Ἰάσονι
ἥπερ μεγίστη γίγνεται σωτηρία
ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ.

(that is, *in all things complying with Jason.*)

Mr. POSTGATE read the following notes on Lucan, *Book* I. (Messrs. *Heitland* and *Haskins*' edition).

Lines 44, 45. *multum Roma tamen debet ciuilibus armis*
quod tibi res actast.

In these lines, which form part of a passage where Lucan addresses the Emperor Nero in a strain of unrepublican eulogy, it is much more in keeping with 33 *sqq. quod si non aliam uenturo fata Neroni inuenere uiam*, etc. *iam nihil, o superi, querimur; scelera ipsa nefasque hac mercede placent*, etc., to take *res actast* in the sense of *actumst*, "since it was for thee that all was lost."

151 *sqq.* *qualiter expressum uentis per nubila fulmen*
aetheris impulsi sonitu mundique fragore
emicuit rupitque diem, populosque pauentes
terruit obliqua praestringens lumina flamma,
in sua templa furit *nullaque exire uetante*
materia magnamque cadens magnamque reuertens
dat stragem late sparsosque recolligit ignes.

in sua templa furens is not 'against the quarter from which it came,' which is hardly consistent with the rest of the description. It rather indicates that Caesar, whose fervent daring and impetuosity is directed against his own country, resembles the *fulmen Tonantis* which does not spare its own temples.

164, 5 *cultus gestare decoros*
uix nuribus *rapuere mares.*

nuribus is 'brides,' 'young wives,' rather than 'matrons.'

167 *sqq.* *tum longos iungere fines*
agrorum et quondam duro sulcata Camilli
uomere et antiquos Curiorum passa ligones
longa sub ignotis *extendere rura colonis.*

ignotis hardly means 'the estates were so large that the owners did not know the cultivators' (H. and H.). It rather refers to the *latifundia* which were cultivated by *foreigners*, i.e. slaves.

220 *sqq.* *primus in obliquum sonipes opponitur amnem*
excepturus aquas : molli *tum cetera rumpit*
turba uado faciles iam fracti fluminis undas.

molli='thus made easy,' a proleptic use of the adjective, found elsewhere in Lucan.

327 *utque ferae tigres numquam posuere furorem*
quas nemore Hyrcano, matrum dum lustra sequuntur,
altus *caesorum pauit cruor armentorum.*

altus cruor hardly 'heart's blood,' but 'pools of blood' (or perhaps 'a deep draught of blood'). Compare Lucan 3. 572, 7. 721, 2. 214.

413 *an* sidere *mota* secundo
Tethyos unda uagae lunaribus aestuat horis.

Not by the 'second' planet, but through the 'favouring influence' of the moon.

452, 453. *solis nosse deos et caeli numina uobis*
aut solis nescire datum.

The sense of these lines, which refer to the Druids, is obscure. But it may be noted first that Weise's *uos aut soli nostis deos aut soli nescitis* is far too obvious a truism to have been intended by Lucan. And the passage quoted in H. and H.'s notes, 3. 416 *tantum terroribus addit quos timeant non nosse deos* is not in point. In *nescire* Lucan's scepticism peeps out. 'You are the sole depositaries of all human knowledge or rather of that ignorance which stands in its place.'

453, 4. nemora *alta remotis*
incolitis lucis.

nemora are the open *spaces*, the glades surrounded by the sacred *trees*. See Prop. 4 (5). 9. 24 *lucus ubi umbroso fecerat orbe nemus*. (Compare my remarks on *lucus* in the Transactions of the Philological Society (London), 1882-3-4, Part I. p. 149.)

694 *noua da mihi litora Ponti*
telluremque nouam. uidi iam, Phoebe, Philippos.

It is incredible that Lucan should have thought Pharsalus and Philippi were on the Black Sea. Besides *da*, as contrasted with the indicatives adjoining, shows that something is referred to that the prophetess does not see, but wishes to see. *iam* indicates a climax. This must be the battle of Philippi which extinguished republican hopes. Read *ponti* with a small *p*. The sense is 'Let us have a new earth and sea. The last touch has been put to the pollution of the old world.'

Thursday March 24. At a meeting held in St. John's College, Professor KENNEDY, in the absence of the President, in the Chair, the following were elected honorary members:

Professor J. N. Madvig, Copenhagen.

Professor W. W. Goodwin, U.S.A.

Professor B. L. Gildersleeve, U.S.A.

Mr. E. S. THOMPSON read the following paper on Plato, *Meno*, 86 E. λέγω δὲ τὸ ἐξ ὑποθέσεως ὧδε, ὥσπερ οἱ γεωμέτραι πολλάκις σκοποῦνται, ἐπειδάν τις ἔρηται αὐτοὺς, οἷον περὶ χωρίου, εἰ οἷόν τε ἐς τόνδε τὸν κύκλον τόδε τὸ χωρίον τρίγωνον, ἐνταθῆναι εἴποι ἄν τις ὅτι Οὔπω οἶδα εἰ ἔστι τοῦτο τοιοῦτον, ἀλλ' ὥσπερ μέν τινα ὑπόθεσιν προὔργου οἶμαι ἔχειν πρὸς τὸ πρᾶγμα τοιάνδε· εἰ μέν ἐστι τὸ χωρίον τοιοῦτον, οἷον παρὰ τὴν δοθεῖσαν αὐτοῦ γραμμὴν παρατείναντα ἐλλείπειν τοιούτῳ χωρίῳ οἷον ἂν αὐτὸ τὸ παρατεταμένον ᾖ ἄλλο τι συμβαίνειν μοι δοκεῖ καὶ ἄλλο αὖ εἰ ἀδύνατόν ἐστι ταῦτα παθεῖν. ὑποθέμενος οὖν ἐθέλω εἰπεῖν σοι τὸ συμβαῖνον περὶ τῆς ἐντάσεως αὐτοῦ εἰς τὸν κύκλον εἴτε ἀδύνατον εἴτε μή.

As it is impossible to translate the words τόδε τὸ χωρίον τρίγωνον "this triangular figure," he proposed to read τόδε τὸ χωρίον τρίγωνον <ὄν>. The accusative παρατείναντα, though anacoluthic, should not be altered. The genitive or dative, which various scholars have substituted for it, would make the construction less unambiguous than does the form in the text. With regard to the meaning of the technical terms ἐντείνειν and παρατείνειν, Mr. Thompson endeavoured to show that the assumption that they correspond to Euclid's ἐγγράφειν and παραβάλλειν respectively, rested on very insufficient ground. The word ἐντείνειν occurs twice in Proclus; August restores παρατείνειν in one place in Proclus, by a tolerably certain conjecture. But owing to the long interval of time between the age of Plato and that of Proclus, as well as for other reasons, no conclusion could be drawn thence as to the meaning of these words, which, except where they occur in Proclus, have dropped entirely out of geometrical terminology after the

time of Plato. While not professing to have arrived at any satisfactory view regarding the passage, he thought that justice had hardly been done to the view put forward by Mollweide, who holds that the question throughout deals with the *shape* of the figures, not their *size*; that the problem virtually is, "*What sort of triangle* is capable of being inscribed in a semicircle?" and that the answer given is that this will be possible if the triangle is capable of being divided into two triangles similar to the whole, since, under these circumstances, and only under these circumstances, will the triangle be a right-angled one. Though Benecke, in his important tract on this passage, pours contempt on this solution, it is a matter for argument whether the solution he himself proposes is not open to at least equal objections.

Mr. JACKSON argued that two similar triangles, *e.g.* the triangles *ADC*, *BAC* in Euclid VI. 8, could not be spoken of as *the same*; and consequently that the words εἰ μέν ἐστι τοῦτο τὸ χωρίον τοιοῦτον, οἷον παρὰ τὴν δοθεῖσαν αὐτοῦ γραμμὴν παρατείναντα ἐλλείπειν τοιούτῳ χωρίῳ, οἷον ἂν αὐτὸ τὸ παρατεταμένον ᾖ could not be rendered (as proposed by Mollweide and Mr. Thompson) 'if the triangle *BAC* is of such a shape that when you apply *it* (*i.e. not* the triangle *BAC*, *but* the *similar* triangle *ADC*) to the side *AC*, *it* (*i.e.* the triangle *ADC*) falls short of *it* (*i.e.* the *whole triangle BAC*) by another similar triangle *BDA*.' He understood the problem to be 'to determine whether a triangle equal to a given square (*i.e.* one of the squares mentioned at 82 B *sqq.*) can be inscribed in a given circle,' and he thought that, whether παρατείνειν meant 'to extend' or 'to apply,' Socrates' conditional answer was in effect 'if the radius of the circle is equal to the side of the square, a triangle equal to the square can be inscribed in the circle.'

Mr. HICKS read the following observations on Cicero *Academica* I 39—42:

Comprehensio κατάληψις (to be distinguished from *visum acceptum et approbatum* § 41, which is more precisely καταλη-

τικὴ φαντασία) is generically *adsensus*: as is plain from Sextus *P. H.* II 4, III 241, *adu. Math.* VIII 398, 399: compare Cic. *Acad.* II 38 *qui percipit adsentitur statim.* This 'act of assent' was a judgment, voluntary I § 40 in a sense in which merely having the sense impression was not, as such an element of emotion I § 39: it is one of four effects produced by *λογισμός*, *ratio dis hominibusque communis*, which is the same in man as the ruling part of the soul, *ps.-Plut. Plac.* IV 21. 1. Hence in man as a rational creature *φαντασία* becomes *φαντασία λογική* and *νόησις*: Diog. L. VII 51, Stob. I p. 782. The act of judgment which constitutes 'assent' and consequently 'apprehension' is one and the same whether it refers to *αἰσθητά*, white and black, &c., which are *ἐναργῆ*, or to things which as being *ἄδηλα* are known only by reasoning, *e.g.* the existence of the gods, Diog. VII 52.

The intermediate position of *κατάληψις*, halfway between knowledge and ignorance, is due to the comparative strength of the 'assent' which constitutes it. When very strong, irrefutable by argument, *ἀσφαλής*, *ἀμετάπτωτος ὑπὸ λόγου*, it rises to absolute knowledge, elsewhere described as *τόνος ἱκανὸς ἐν τῷ κρίνειν*, Stob. II 110. In the perception of external objects ordinary men feel less strength of conviction. Yet this is always superior to the weak mistaken judgment here called *inscientia*, by Sextus in the parallel passage *adv. Math.* VII 151 *δόξα* (cp. VII 432 *πᾶσα φαύλου ὑπόληψις ἄγνοια*), which the wise man avoids by suspending his judgment when the evidence of sense is obscure or perplexing, Cic. *Acad.* II 53.

Zeller, *Griech. Philosophie* III 1, p. 83, n. 2, 3rd ed., thus explains this "dialectic subtlety" characteristic of Zeno: *κατάληψις* lies between knowing and not knowing because it forms the transition from the one to the other: not knowing ceases when *κατάληψις* begins, knowledge only enters when it is completed. This explanation is open to the objection that it implies the recurrence of ignorance, which is not merely *στέρησις ἐπιστήμης* but *ἕξις μοχθηρὰ καὶ ἠπατημένη*, with every *κατάληψις*—even in the wise man. And yet in the wise man every *κατάληψις* is a good; Plut. *de comm. notitiis* 7.

One or two conclusions seem to be suggested. In the Stoic theory of knowledge apprehension or perception is much more than, is essentially different from, a merely mechanical process. According to Sextus *adu. Math.* VIII 407 even *φαντασίαι* are to be referred to the origination of the mind. If this be so, the Stoics cannot have maintained any consistent theory of immediate perception of the external object. The judgment of the mind must relate to its own ideas, to the circle of which it is necessarily confined.

In *Acad.* II 99 Cicero quotes from Clitomachus *de sustinendis adsensionibus*, *περὶ ἐποχῆς*, an account of Carneades' division of *uisa*. The same passage must be the authority of Sextus for a similar account *adu. Math.* VII 167-169: which as the fuller of the two throws light upon the passage in Cicero. A sense impression is an impression (1) of the object from which it comes, (2) of the person who has it, and being such will have two relations. In relation to the object from which it comes it will be true or false, true if it agrees with the object, false if it does not. In relation to the person who has it the impressions will be seemingly true, *i.e.* probable: or seemingly false, *i.e.* improbable.

Evidently these two modes of dividing impressions are not co-ordinate in Sextus: and, as Mr. Reid has pointed out, they are not co-ordinate in Cicero: *duo genera uisorum* being intended for two *classifications* of *uisa*. As to the second mode of dividing, into probable and improbable, Sextus and Cicero agree. In the first Sextus says "true" "false," Cicero "*quae percipi possint*" "*quae percipi non possint*" which are his stock translations of *καταληπτικαὶ* and *ἀκατάληπτοι φαντασίαι* (see *e.g. Acad.* II 40, 77); it is scarcely necessary to add the *καταληπτικὴ φαντασία* was to the Stoic true. As regards the accuracy of the translation, no doubt *καταληπτική*=properly, 'apprehensive' 'which can lay hold of, grasp the object,' quod percipere possit. But the mind assents to the impression—*πάθος ἐνδεικνύμενον ἐν αὑτῷ τὸ πεποιηκός ps.-Plut. Plac.* IV 12. 1—which grasps the object and in a theory of mediate perception this much variation in phrase is naturally allowed.

Acad. II 131 shows further traces of Clitomachus, for th

scheme of Ethical Ends there given presents the seven actually maintained out of the nine conceivable in all which Carneades enumerated, as may be seen by comparing *de Fin.* v 20, 21.[1]

Mr. Cooke read a paper on Soph. *Antig.* 413–414 (Dindorf):

> ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις
> κακοῖσιν, εἴ τις τοῦδ' ἀφειδήσοι πόνου.

Mr. Cooke introduced the remarks he had to make on this passage by a reference to a paper on the same lines that was read before the Society by Mr. Fulford of Clare a few terms ago.

Mr. Fulford rightly, he thought, divided the difficulty contained in the word *ἀφειδήσοι* under two heads:

(1) the meaning of the word,
(2) the reading;

coming to the conclusion that *ἀφειδεῖν never* means "to be careless of," but always "to be lavish of." Without denying that the latter was the more usual sense applied to the verb and its derivatives, Mr. Cooke urged that the former was at least possible and could be supported by quotation. For, when a man was 'lavish' of anything, *e.g.* money, ships, life, it naturally followed that he is 'careless' of the same. And this was the only possible meaning of the word in the passages quoted by Mr. Fulford from Apollonius Rhodius (II 98, 869) 98, *οὐδ' ἄρα Βέβρυκες ἄνδρες ἀφείδησαν βασιλῆος*— the scene being a fight between the Argonautic and Bebrycian champions—"nor were the Bebrycians *careless* of their

[1] [When the above was written I had not seen the Programm of M. Heinze, *Zur Erkenntnisslehre der Stoiker* (Leipzig, 1880). Heinze there (p. 27) admits that on general grounds, as well as on the evidence of particular passages, there is much in favour of the view that *καταληπτικὴ φαντασία*=a presentation which lays hold of reality, *ἀντιληπτικὴ τῶν ὑποκειμένων*. He inclines however to interpret it rather as that which lays hold of the subject and compels him to assent to it, aptly quoting Sextus *adu. M.* VII 257, *πληκτικὴ μόνον οὐχὶ τῶν τριχῶν, φασί, λαμβάνεται, κατασπῶσα ἡμᾶς εἰς συγκατάθεσιν*. What Heinze regards as decisive is the fact that there may be true presentations which fail to produce conviction, *ἀληθεῖς* but *οὐ καταληπτικαί* (*adu. M.* VII 247); yet it is not impossible, he thinks, that the Stoics put up with an ambiguous reference in the word *καταληπτική*, "apprehensive," in relation (1) to the subject, (2) to the object.—R. D. H.]

king"—and again, l. 869, *πῶς καλὸν ἀφειδήσαντας ἀέθλων γαίῃ ἐν ἀλλοδάπῃ δὴν ἔμμεναι;* (two chieftains murmuring together) 'how is it right that we should linger on in a foreign land, careless of the contests?' Again, to illustrate the author from himself, in the only other passage in which he uses the verb *ἀφειδεῖν* (*Elect.* 980, *ψυχῆς ἀφειδήσαντε προὐστήτην φόνου*) "careless of" *or* "lavish of their lives" we have exactly the same sense. He saw then no reason to doubt the universal opinion, that the word here meant 'to be careless of,' which was the obvious sense required.

Secondly, to turn to the question of the reading. The MSS. with one consent read the future optative, *ἀφειδήσοι*. The alteration to *ἀφειδήσαι*, the so-called optative of "indefinite frequency," was obvious, but why then the consensus of the MSS. the other way? Plainly we must keep *ἀφειδήσοι* and seek an explanation of the future optative which would be in keeping with its usage in Greek, viz. after a *past* tense, representing the future of the *oratio recta*. This Mr. Fulford saw; but his version was strange—"in order that one and another might be unsparing of this toil"—explaining *εἰ* as= *εἴ πως*. But, as a matter of fact, this was no explanation at all, simply because it did not make the clause part of *oratio obliqua*, but merely a dependent final clause.

To illustrate the passage, he quoted *O. T.* 796, *ἔφευγον ἔνθα μήποτ' ὀψοίμην*, &c., which Mr. Cooke thought bore no likeness whatever to the present case, except that it contained the same tense.

There was, however, a very simple explanation of the passage, which would be best seen by comparing *Philoct.* 376:

κἀγὼ χολωθεὶς εὐθὺς ἤρασσον κακοῖς
* * * * *
εἰ τἀμὰ κεῖνος ὅπλ' ἀφαιρήσοιτό με.

A clear parallel.

Now, recollecting the idiomatic usage of *εἰ*, not only aft*θαυμάζω, ζηλῶ, ἐπαινῶ*, but also after *ἀγανακτῶ, σχετλιάζ* and the like, we translate this, "I assailed him with r proaches, *that* he should rob me of...," the *εἰ* clause, in fa

containing the "*κακόν*," and *ἥρασσον κακοῖς* practically being equivalent to *ἐκάκιζον*.

Precisely similar was the construction in the passage under consideration; "man stirring up man with bandied reproach that any should be careless of this toil"—the *κακόν* being explained by the *εἰ* clause, *κακοῖς κινῶν* being equivalent to *κακίζων*, and finally, the future optative following the *imperfect* participle *κινῶν*.

Mr. FULFORD observed that (1) *ἀφειδεῖν* in the sense of 'to neglect a duty' was unknown to Sophocles' contemporaries. (2) To reproach those who were merely 'about to neglect' a duty would be an unusual proceeding. (3) The future optative in what is practically the protasis of a conditional sentence is almost without parallel. Its use in the passage in the *Philoctetes* might be justified by regarding it as part of the passionate utterances of a man constantly haunted by the dread of losing his arms: but here the *φύλαξ*, who is consistently represented as an 'absolute knave'—a pedant in his language, to whom the unusual is the wicked (*cf.* 223)—would hardly be betrayed into such unusual phraseology as (on Mr. Cooke's supposition) he was using.

Dr. KENNEDY observed, with reference to his paper on Soph. *Oed. T.* 328, 329,

(1) That, if Sophocles had meant Teiresias to say, 'if I speak my things, I cannot help disclosing yours to be evil,' he could easily have put in his mouth the only true Greek for that sense; namely

ἐγὼ δ' οὐκ ἔσθ' ὅπως,
εἰ τἄμ' ἐρῶ ποτ', οὐ τὰ σ' ἐκφανῶ κακά.

But Sophocles means to put an absolute refusal to speak in the seer's mouth, as twice afterwards; and that is done in the usual Greek form *οὐ μή ποτε εἴπω*, 'never will I speak (*μὴ* lest, &c.).'

(2) Here, as afterwards (420, &c.), the poet makes the seer's language studiously obscure, by the *τἄμ' ὡς ἄν*,

and by eliding *σά*, and we must suppose the words spoken slowly and solemnly.[1]

Thursday, May 5. At a public meeting held in the small room at the Guildhall, the President, Professor MAYOR, in the Chair, the following new member was elected:

W. T. Lendrum, Esq., Caius College.

And Professor Th. Mommsen
was elected an honorary member.

Mr. H. SWEET, late President of the London Philological Society, delivered an address on *Spelling Reform in relation to the History of the English Language*.[2]

Mr. F. J. CANDY offered some remarks on the phonetic representation of the *u* sound in *love*.

Professor SKEAT, in proposing a vote of thanks to the Lecturer, expressed his complete concurrence with his views.

The vote was seconded by the SECRETARY, who dwelt upon the practical advantages of the reform, and carried by acclamation.

Mr. SWEET, in acknowledging it, suggested that his audience should use the proposed reforms in their private correspondence.

The PRESIDENT confirmed the statement of Mr. Sweet about the interest taken in spelling reform by the great

[1] The notice in my edition of *Oed. T.* in the *Saturday Review* was written by a scholar of no narrow calibre, as appears from his willing acceptance of my suggestion that *τῆς ξυμφορᾶς* in *v.* 99 means 'compliance,' not 'calamity' as it is usually rendered. But of my interpretation here (319-20) he finds nothing better to say than this: that it is like the getting a beaver up a tree, because he *must* go. My reply is, that my courteous critic has mistaken for a beaver what is really another animal. The verb *εἴπω in the text* belongs to *οὐ μήποτε* in the construction, not to *ὡς ἄν*. *ὡς ἄν* is a conjunction exercising the functions of an adverb, by virtue (I grant) of an ellipse of *εἴπω*. In this there is nothing abnormal except its position immediately before the textual *εἴπω*, a peculiarity sufficiently justified by the obvious fact, that a seer who desires not to speak out and to mystify those who would force him to do so, is made by the dramatist to use language studiously obscure. If my critic will bear in mind this, and observe the various positions which *ἄν* assumes in tragedy, I venture to think he will find his beaver turned into an opossum or a squirrel. At all events so it is in my point of view: and I must candidly assure him that, although it took me many years to reach that point, yet from the moment I did so I have felt no doubt whatever that it is absolutely and certainly the true one.—B. H. K.

[2] See p. 62.

Classical Scholars of the Renaissance, and pointed out that there was no antagonism between scholarship and phonetic spelling, but rather the contrary.

Thursday, May 26. At a meeting held in St. John's College, Professor SKEAT, Vice-President, in the absence of the President, in the Chair, the following were elected members:

Rev. T. Gwatkin, M.A., St. John's College.

S. A. Donaldson, Esq., M.A., Trinity College.

A letter from the TREASURER (Mr. J. E. Sandys) was read, tendering his resignation and enclosing the accounts of last year. Mr. Sandys pointed out that the Society's tenure of Mr. C. B. Drake's rooms expired at the end of the Long Vacation; but that he would be able to place a part of his rooms at its disposal then.[1] He also suggested the desirability of the Society's undertaking the publication of any unedited adversaria of Bentley, Porson, etc.

Professor SKEAT read a paper on the etymology of the following words:

Slow-worm did not originally mean a *slow* worm, as it is now usually explained, but the worm or snake that *slays* or strikes, from the old notion that it was very deadly, which is happily untrue. This is proved by the Anglo-Saxon form of the word *slá-wyrm* (in manuscripts), and by the Swedish and Norwegian names.

Talk is the only word in English of Lithuanian origin. It was borrowed by us from Scandinavian, and meant originally to interpret, as is the case with the modern Swedish *tolka*, Dan. *tolke*. But the Scandinavians, in their turn, borrowed it from Lithuanian, which has the verb *tulkoti*, to interpret, and *tulkas*, an interpreter. Thus the

[1] This was subsequently found impracticable. The books belonging to the Society are at present placed in the Council room of the Cambridge Philosophical Society in the New Museums.

word points back to some distant period when some communication passed between these races by means of an interpreter. It has nothing whatever to do with our word *tell*, of which the old meaning was simply *to count*; cf. Russ *tolkovate*, which means both 'to interpret' and 'to talk.'

Wench is short for *wenchel*, which in Middle English meant simply an infant, whether male or female, and is used in the Ormulum with reference to the babe born at Bethlehem. This has been pointed out before; but we may go further, and observe that it is allied to A.-S. *winclu*, children, and *wancol*, unsteady, tottering. The original sense is unsteady; and the reference is to the tottering gait of children learning to walk. This explains its application to both sexes, whilst, at the same time, the modern restriction of its application to the weaker sex is not inappropriate.

Weary is A.-S. *wérig*, with long *e*. Now the A.-S. long *e* is invariably modified from long *o*. We therefore at once obtain its etymology, from the A.-S. *wórian*, to tramp about. Again, like other verbs in *-ian*, this verb must be a secondary one, from a substantive *wór*, which meant both a moor and sea-weed. Thus *wórian* is to tramp over a moor, which is certainly *wearying*. Further, the *r* stands for an older *s*, as shown by the use of *woos* in the sense of sea-weed, noted by Webster. But *woos*, A.-S. *wós*, is the usual word for 'moisture, juice, wet, mud, swamp,' and is still preserved, without its initial letter, in the modern English *ooze*. Hence the true sense of *weary* is 'tired with tramping over *oozy* ground.' This is strikingly confirmed by the Icel. *vás*, explained to mean 'wetness, toil, fatigue, from storm, sea, frost, bad weather, or the like.' *Weariness* is the result of struggling against wet, whether it be that of the swamp beneath our feet or of the storm that beats upon us. Perhaps some of us can remember having to contend against both swamp and storm at once, and can recall our feelings at the time.

Wraith is properly a Lowland Scotch word. Jamieson explains it as connected with *ward*, because the *wraith* is, properly, the apparition of a man's guardian angel, warning him against future peril. The transposition of the *r* causes

no difficulty, but he does not tell us why the word ends with *th*. This is solved by the Scandinavian origin of the word; the Icelandic for *ward* is *vartha*, in connection with which is the very substantive required, viz. *vartha*, a beacon, a pile of stones set up as a mark to warn a way-farer. This pile of warning-stones, seen in the dim twilight, has doubtless frequently been thought to be a wraith. The Norwegian *varde* likewise means a pile of stones for a mark; but the derived word *vardyvle* (lit. ward-evil) means exactly a *wraith*, a ghost or spirit that goes before or follows a man in a lone journey.

Wyvern is a curious heraldic term for a fabulous creature, but the etymology is easy. The *n* is an English addition, precisely as in *bittern*, formerly *bitoure*. The rest of the word is the Old French *wivre*, a viper, from the Latin *uipera*. It is amusing to find that a viper is described by heralds as 'a monster of the dragon order, but having only two legs; it has wings and a serpent-like tail, nowed and barbed.'

Mr. MAGNÚSSON pointed out that the same word as *slow-worm* appeared in Icelandic where it was a translation of the Anglo-Saxon. Thus the Icelandic *höggormr* was the Yorkshire *hagworm* with the same meaning. *Wraith*, he thought, was connected with the Icelandic *hræða* 'bogie.'

Mr. RIDGEWAY read the following paper on Aeschylus *Prom. Vinct.* 420, Ἀραβίας τ' ἄρειον ἄνθος:

'The word ἀραβίας, though found in the Medicean MS., has incurred the spite of commentators.

Mr. Paley impales it with an obelus, and seems favourably inclined to Hermann's Σαρματᾶν. Mr. Burges suggests Ἀβάριες, whilst Dindorf after Heimsoeth boldly thrusts it out and reads Χαλκίδος.

Now there is a passage in the Trinummus, 933, where one of the characters says

Omnino primum in Pontum aduecti ad Arabiam terram sumus.

The other says:

Eho! an etiam Arabia est in Ponto?

The reply is:

Est; non illa ubi tus gignitur
sed ubi apsinthium atque cunila gallinacea.

Brix, Wagner, Lindemann pass it over in silence, and Weise remarks: locorum nomina quae narrat ficta.

These two passages seem to have the same solution. Commentators thinking only of Araby the Blest have shaken their heads over them.

Xenophon who has a good right to be heard tells us of another Arabia. In the *Cyropaedia* VII 4, he tells us that Cyrus starting on his homeward march from the Hellespont towards Babylon, subdued the Phrygians in Great Phrygia, the Cappadocians, and the Arabians. (Mark the order.) In VIII 6 we read how Cyrus sent Satraps to Arabia, to Cappadocia, and to the Great Phrygia, just reversing the previous order, because Cyrus was sending them from Babylon. Again in VII 5 the Babylonians laugh at Cyrus for leaving the Phrygians, Lydians, Arabians, and Cappadocians to keep up the siege, all of them the recently annexed states far to the northward of Babylon.

The Arabians meant are the people called *Ἄραβες σκηνῖται*, inhabiting a long strip of country far north of Babylon near the upper waters of the Euphrates, and running up to the confines of Cappadocia and Armenia. They would thus dwell at no great distance from the shore of the Euxine, and would be easily known to the Greeks who visited the coasts of Pontus. Aeschylus, wishing to show the universal sorrow for Prometheus' fate, first enumerates Colchis on the east end of the Euxine, then takes the Scythians on its north, and then the Arabians on its south.

This explanation, I venture to think, does away with any need of conjectural emendation, and at the same time helps to relieve Aeschylus from one of the many charges of geographical ignorance that have been heaped upon him.'

Mr. POSTGATE communicated some notes on *Thucydides*, amongst which were the following:

III 48. 1 *πείθεσθέ μοι Μυτιληναίων οὓς μὲν Πάχης ἀπέπεμψεν*

ὡς ἀδικοῦντας κρῖναι καθ' ἡσυχίαν τοὺς δ' ἄλλους ἐᾶν οἰκεῖν. We should strike out οἰκεῖν. It was a question of life and death, not of being settled or not. Classen's parallels "οἰκεῖν, prägnant, s.v. a ἀκινδύνως (I 124. 3), ἀσφαλῶς (VI 92. 5)" are not really to the point.

IV 86. 1. εἰ τὸ πάτριον παρεὶς τὸ πλέον τοῖς ὀλίγοις ἢ τὸ ἔλασσον τοῖς πᾶσι δουλώσαιμι. If Mr. Verrall's ingenious change of παρείς into πάρεκ in Soph. *O.C.* 1212 τοῦ μετρίου πάρεκ, in Eur. *Alc.* 939 πάρεκ τὸ μόρσιμον and Plato *Laws* 192 C πάρεκ τὸ μέτριον be correct, this would seem to be another example. In any case the usage of παρίημι requires more support. The scholiast's explanation τὰ πάτρια καταλύσας is justly doubted by Poppo.

Thursday, June 2. At a meeting held in St. John's College, Professor SKEAT, Vice-President, in the Chair, the following were elected members:

F. J. Candy, Esq., M.A., Emmanuel.
Sir H. J. S. Maine, LL.D., Master of Trinity Hall.
Rev. J. B. Pearson, D.D., Emmanuel.

Mr. VERRALL read a paper on some passages of Plautus, *Miles Gloriosus* and *Mostellaria*.

In the *Miles Gloriosus* several of the lacunae assumed by or after Ritschl are unnecessary.

Miles Gl. 635 *sqq.* (III 1. 40.)

PÆ. Immo, hospes, magis quom periclum facies, magis nosces meam comitatem erga te amantem.
PL. quid opust nota noscere?
PÆ. * * * * * * *
ut apud ted exemplum experiundo habeas, ne quaeras foris.

526 (II 6. 46).

PÆ. si hic non uidebit mulierem * * * *
* * * * * *aperitur foris.*
PL. uerum quom multos multa admisse acceperim
inhonesta propter amorem atque aliena a bonis.
* * * * * * *
mitto iam ut occidi Achiles ciuis passus est.

In the first example the juncture is perfect; in the two latter there is an intentional and dramatic interruption.

So also *M. G.* 895 (III 3. 22), elicited from the MSS. by Brix, is really complete and should be read without any lacuna.

AC. dum ne scientes quid bonum faciamus, ne formida.
PE. mala mulier mers est. AC. ne paue, peioribus conueniunt.

'Women are a bad lot.' 'Never you fear; they have to match a lot still worse.' Compare Mrs. Poyser's retort to Bartle Massey, 'The women are foolish; the Almighty made 'em to match *the men.*' (George Eliot, *Adam Bede.*)

In *M. G.* 936 *foll.* (III 3. 65) the supposed lacuna may be avoided by a slight correction.

PE. si hodie hunc dolum dolamus,
quid tibi ego mittam muneris?
AC. dat ne ab se mulier operam†.

Read *dat eam ab se mulier operam*, 'A woman *gives* such service of free will,' deception, according to Acroteleutium, being her natural employment and therefore its own reward. It would spoil the scene to introduce a bargain for payment. For *ab se=sponte*, see the Dictionaries, s.v. *ab.*

M. G. 881 (III 3. 8) *meretricem commoneri*
quam sane magni referat, †nil clamst†.

For the objections to this, see Prof. Tyrrell *ad loc.; quam* has been taken for the interrogative adverb; it seems better to take it as the relative, reading,

meretricem commoneri,
quam sane magni referat, nil tam est.

'To give instructions to a meretrix, if instructions are of much importance to her, is no good anyhow;' if her knowledge of the world does not enable her to do without them, she cannot be clever enough to do much with them. For the elliptical *tam=tamen* (*etsi commonueris*), compare the phrase

tam gratia est, and for the palaeography compare Professor Tyrrell on *M. G.* 100.

Mostellaria 62 (*Ussing*), (I 1. 62).
este ecfercite uos †*saginam caedite* (or *cedite*)†.

Read *saginae creditae*, comparing *M. G.* 937 *bono suppromo et promo cellam creditam* and *ibid.* 840 *sagina cellaria*: 'Eat, stuff yourselves full of the good things entrusted to your keeping.'

Id. 460 (II 2. 38).

aedes ne adtigatis; †tangere uos quoque terram †.

The v.l. *tangite*, which is generally adopted, looks like a conjecture, while the explanations offered are extremely far-fetched. For VOSQVOQVETERAM read VOS·QVOQVE·VETARIM, *tangere uos quoque uetarim*, 'I would not have you (the servants) touch the house either,' the prohibitions in the former part of the scene being addressed to Theopropides. The two letters VE were lost through the juxtaposition of the same two in *quoque*. After *uetarim* there is hiatus, justified by the caesura and the change of speakers.

Mr. GRAY read a paper on Pindar, *Ol.* II 56—end as follows:

From the traditional interpretation of lines 83-8 I dissent in two particulars.

First, I maintain that the reference in *σοφὸς ὁ πολλὰ εἰδὼς φυᾷ* is not to Pindar himself but to Theron. He is spoken of as *Διὸς ὄρνιχα θεῖον*, and the usual device on the obverse of coins of Acragas is an eagle, or sometimes two eagles: in some cases the eagle is rending a serpent or hare; is it possible that a similar device may have represented the eagle as rending *two* crows (*γαρύετον*, dual)? The sense then will be:—'Theron is *σοφὸς φυᾷ*; his enemies have only a spurious *διδακτὴ ἀρετή*, and idly attempt to vilify him; I however (87 foll.) more truly and generously maintain that he is the most munificent and hospitable of men.'

Second, in the *ὠκέα βέλη* which P. keeps unused in his quiver and which are only *φωνᾶντα συνετοῖσι* there is a veiled allusion to the Eleusinian mysteries. 'I could say much more on this theme, *i.e.* the condition of the dead, but I refrain; what I might add would be comprehensible to the initiated (*συνετοί*), but for the many it would require interpretation.' Lines 61–2 (where read *ἴσον δὲ . . ἴσα δ' ἐν*) should be compared with fragm. 95, which also depicts the lot of the happy dead, and especially the eternal *sunshine* which they enjoy even when it is night in the upper world. Again in Ar. *Ranae* 155, Heracles, who has himself been initiated, and who we should recollect was especially connected with the foundation of the lesser Eleusinia, is describing to Dionysus the after-world of the initiated, and among other sights and sounds tells him *ὄψει τε φῶς κάλλιστον ὥσπερ ἐνθάδε*. Again the curious notion in 68 that the souls of the just pass through three cycles before they attain the consummation of reaching the tower of Cronos reappears in an adapted form in the *Phaedrus*, 249 A. In that passage (which, Dr. Thompson remarks, 'is full of phrases borrowed from the Eleusinian rites'), we are told that the human soul before reaching the consummation called *πτέρωσις* passes through ten periods, each of 1000 years, and at the end of each period is offered its choice of any form of life into which to pass next; but the philosophic soul, if after *three* such periods it persists in its choice of the philosophic life, at once obtains its wings. The same passage speaks of the *κάλλος λαμπρόν* and *αὐγὴ καθαρά* witnessed by the *ἐποπτεύοντες*. In Hdt. II 123 we find mention of a similar cycle of 3000 years, associated with the worship of Demeter and Dionysus. This idea of a periodic revolution, says Hdt., was borrowed from the Egyptians by the Greeks, by some at an earlier, by some at a later date; and he adds with noteworthy caution, *τῶν ἐγὼ εἰδὼς τὰ ὀνόματα οὐ γράφω*. Here we see in Hdt. the same shrinking as in Pindar from what was regarded as a forbidden subject, the same which restrained Pausanias (I 38. 6) from describing what was within the *ἱερόν* at Eleusis. Hdt. is perhaps right in supposing that the cycle theory came to

Greece from an Egyptian source, but the same conception reappears in an almost identical form in the religion of Buddha. Compare Edwin Arnold's *Light of Asia*,—

> Below the highest sphere four Regents sit
> Who rule our world, and under them are zones
> Nearer but high, where saintliest spirits dead
> Wait thrice ten thousand years, then live again.

It might be suggested that the earlier Greek appropriators of the Egyptian doctrine were the Eleusinian hierophants, the later Empedocles, in whose fragments occurs a somewhat similar idea (Ritter and Preller § 141), that if a δαίμων (*i.e.* an immortal soul) pollutes his members with murder or perjury, he is compelled to wander thrice 10,000 years from the presence of the gods, passing from one form of life to another. Finally, the cycle of 1000 years appears again in Virgil, *Aen.* VI 748.

Line 70 is undoubtedly very obscure. The Διὸς ὁδός may perhaps be compared with the roadways which in the *Phaedrus* 247 are described as leading on to the outer rim of heaven, along which Zeus and the other gods travel, and which the unfledged soul with better or worse success attempts to traverse: compare also *ibid.* 250 μετὰ τοῦ Διὸς ἡμεῖς ἑπόμενοι.

Thursday, October 20. At a Meeting held in St. John's College, the Rev. S. S. Lewis, in the absence of the President, in the Chair,

A vote of condolence with Madame Littré on the loss of her husband, the late Mons. E. Littré, who was proposed as an honorary member of the society but died before election, was passed unanimously.

Mr. Verrall read a paper upon the following passages, Æsch. *Ag.* 161–76, 680 foll., 992–3, being a supplement to a previous paper (*Journal of Philology*, IX 115 "On a Chorus of the Choephorae with remarks on the verb τοπάζω, etc.). The author considered the criticisms of Mr. A. Sidgwick (Edition of the *Agamemnon*, 1881, Appendix II.), and in

part accepted them so far as concerned the last two passages, but defended his previous view of 161–176 *Ζεὺς ὅστις πότ' ἐστι κ.τ.λ.*, and in particular the corrections *δικεῖν* for *βαλεῖν*, *κλήζων* for *κλάζων*, and *τοπάν* for *τὸ πᾶν*. In connexion with the second he examined the use of *κλάζω* and *κλαγγή* in tragedy and in Greek literature generally, to show that these words, both as applied to inarticulate sounds and still more as applied to the human voice, were proper to harsh and disagreeable noises only.

Mr. Ridgeway read a paper on the Ionic 3rd plural terminations *-ατ̣αι*, *-ατο*, and *-ιατο* (*-οιατο*, *-αιατο*). After going through all the instances of the Ionic 3rd plural middle in the Attic dramatists, viz., *ἐκσωζοίατο* Pers. 451, *φευξοίατο* id. 369, *ἐχθαιροίατο* Suppl. 754, *κτιζοίατο* Cheoph. 484, *ὀλοίατο* Sept. 552, *ὀλοίατο* Ai. 842 (?), *ὀψοίαθ'*, *γνωσοίατο* O.T. 1274, *δεξαίατο* O.C. 44, *πεμψαίατο* id. 602, *πυθοίατο* id. 921, *δεξοίατο* id. 945, *ἀπονᾶίατο* El. 211, *ἀντιδωρησαίατο* Hel. 159, *ἐκτισαίατο* Her. Fur. 547, *οἰχοίατο* Iph. T. 1314, *αἰσθανοίατο* Pax 209, *ἐργασαίατο* Av. 1147, Lys. 42, *ὑφελοίατο* Nub. 1199,—he found an important difference between the usage of Attic and Homeric and Herodotean Greek. *When the Attics use the termination -ιατο, the thematic vowel is invariably preceded by a consonant.* Homer has a form *βιώατο*, and Herodotus such forms as *λυπεοίατο*, *ἀνιώατο*, *μηχανώατο* etc. Curtius points out that Attic *-ατ̣αι*, *-ατο* only survived after *consonants*, and only then in the *perfect*. Now the 19 instances that Curtius gives of his rule that in Homer *-ατ̣αι* and *-ατο* are necessary after consonants and *ι*, possible after *υ* and long 'hard' vowels, impossible after short 'hard' vowels, whether radical or thematic, are all either *perfects* or *pluperfects*. In this we find an agreement between Homer and Old Attic. Herodotus uses these terminations with other tenses, *e.g. τιθέαται*, *ἀπεδεικνύατο*. Attic limits them to consonantal stems, Homer extends to *ι* regularly and occasionally to *υ* and long hard vowels *e.g. βεβλήαται*, Herodotus uses them with all kinds of stems. So too with the optative: Attic limits *-ιατο* to consonantal stems, Homer has the form

βιῴατο, though otherwise observing the same rule, whilst Herodotus extends it to all kinds of stems.

	Attic.	Homer.	Herodotus.
-ατται } *-ατο* }	perfect pluperfect	perfect pluperfect	also other tenses
	consonantal	consonantal, *ι*, sometimes *υ*, long hard vowels	consonantal, *ι*, *υ*, long and short hard vowels
-ο } *-α* } *-ιατο*	consonantal	consonantal and *βιῴατο*	consonantal and short hard vowels

From this table we may infer (1) that these suffixes were originally confined to consonantal stems, (2) that *-ατται*, *ατο* were originally confined to the perfect. Thus the usage of the Attic dramatists of *-οιατο*, *-αιατο*, is like the old Attic perfect a relic of an early stage of the language, and we may lay down as a dictum for verse-writers *that -οιατο must be used with consonantal stems only.*

Thursday, November 3. The Annual Meeting was held in St. John's College, the President, Professor Mayor, in the Chair. The following new member was elected:

T. P. Heslop, Esq., M.D., Trustee of Sir Josiah Mason's College, Birmingham.

The Secretary read his Annual Report.

The outgoing officers having resigned the following were elected for the ensuing year:

President: Mr. Munro.

Vice-Presidents: Mr. W. A. Wright, Professor Cowell, Professor Skeat.

Treasurer: Mr. Nixon.
Secretary: Mr. Postgate.
New members of Council: Professor Mayor, Dr. Hort, Mr. Sandys, Mr. Jackson.

Votes of thanks were passed unanimously to Professor Mayor and the Public Orator on their resigning their offices.

Mr. MAGNÚSSON read a paper on *Akimbo*, a compound which, he observed, in its present state must be taken to represent an older compound in which the elements of composition came more clearly to light. As it now stood, it could not be made up of any two words which in form were identical with the component elements, *kim* and *bo*. It clearly bore the stamp of strong wear and tear upon its face. The hitherto proposed etymology from Celtic *cam* 'crooked,' could not be admitted on the ground, that it gave no such clear sense as would satisfy the mind, and warred altogether against the logical method in which languages built up their compounds. For *cam*, attenuated to *kim*, = 'bent,' and *bo* = 'bent' would make *kimbo* with a sense 'bent-bent' or 'bowed-bowed,' which scarcely could have any meaning. A clearer light was thrown on this obscure word by the Icelandic *keng-boginn* and the Middle-English *kene-bowe*. *Keng-boginn* meant 'bent as a crook.' *Keng* was the stem of *kengr*, which in Icelandic was the name for the object which in English was called a 'staple,' a hook or crook of metal driven into uprights of timber, posts, etc., for various purposes; *boginn* was the past part. of a lost strong verb, of which it was the only remnant left. *Kengr* was found mentioned chiefly in connection with doors and door-posts, gates and gate-posts, though it was also found used in connection with other domestic appointments. In primitive times it was undoubtedly chiefly used as a contrivance to fasten doors by, and was the rude primitive forerunner of the elegant instrument which, with advancing civilization and retiring honesty, took the shape of a key. In a derived sense *kengr* meant the bend of the body such as, for instance, the cat made when it set up its back. It was

not, however, used in Icelandic to signify any bight-formed appearance of the limbs.

In one point, therefore, the Icelandic *keng-boginn* and the English *akimbo* stood quite disconnected, namely in their application. While the Icelandic referred exclusively to the bend of the body or of the spine, the English referred chiefly to the bend of the arms. This point was of paramount importance for the derivation of *akimbo*. The word occurred now chiefly in the phrase 'to stand *akimbo*,' or 'to stand, one arm,' or 'both arms *akimbo*,' which meant to stand with the arms bent out, and the hand on the flank, in such a way that the bight so formed by the arm or arms resembled the appearance of a staple driven into a post. This was a purely English development of the sense and quite foreign to the Icelandic *keng-boginn*. How did that happen? Of the three possible ways in which it might have come about, Mr. Magnússon preferred that which seemed the most natural, namely, that the Englishman of old must have had ready at hand in his daily language both the elements of which the proto-compound of *akimbo* was made up. But this assumption involved another, namely, that the English then possessed a name for 'staple' whose form was capable of naturally changing into *kim*. This Mr. Magnússon thought was the case with the first element of the compound *kene-bowe*, which Prof. Skeat had adduced under *akimbo* from the Tale of Beryn. Here *kene* could mean nothing but a 'staple;' it stood for *keneg*, Mr. Magnússon thought, the *g* having been dropped before *b* in order to avoid harshness of sound, as was so frequently the case in Anglo-Saxon under similar circumstances, *e.g. cyne-bot* for *cyneg-bot*, *cyne-bôtl*, for *cyneg-botl*, etc. The *g* once dropped, the transition from *kene-bowe* to *ken-bow*, and of that again into *kin-bow*, to become finally *kimbo*, was of such a common type that the matter need not be gone into. *Bo* was then the pp. *bogen* of A.-S. strong verb *bugan*, to 'bend'; an obviously natural case of denudation in a language which had been busy for centuries in eliminating its weak terminations. Although the form *keneg* was not on record, the corresponding Icel. *kengr* made its existence quite

probable, for the correspondence of the two forms illustrate a general law of parallelism between such forms in Icelandi and Anglo-Saxon; such for instance was the case with A.-S. *cyneg* and Icelandic *kongr*, and a similar one that of *tine* (f older *tined*?), Icel. *tindr*, the 'tooth' of a rake or a harro That *keneg* therefore was once upon a time the Early Engli name for a staple, was thus rendered not only quite probab from the formal point of view, but from the point of view of the sense it bore in *kene-bo, kimbo,* quite certain.

Finally, Mr. Magnússon suggested that A.-S. *cæg*, a 'ke;' was an outcome of the older *ceneg*, a staple, which must ha done duty among the primitive Teutons for fastening doors, as *kengr* had done among their Scandinavian neighbours; *kengr, ceneg* and *cæg*, therefore, were, in all probability, cognate names for one and the same object. The base of *kengr* was *kang* (*kag*), and remained still observable in the colloquial saying in Iceland *at kanga við hurð*, 'to rattle with the key in a door,' which showed that key with its base *cagan* was a cognate to *kengr*. But *kinga*, though connected with *kengr* by the Lexicographers, had nothing to do with that word, but was a Low Latin introduction, from *cingula*, 'a round, coin-formed ornament.'

Mr. VERRALL read a paper on the simile of the *μισητὴ κυών* Æsch. *Ag.* 1227 *sqq.*[1]

> *νεῶν τ' ἔπαρχος Ἰλίου τ' ἀναστάτης*
> † *οὐκ οἶδεν οἷα γλῶσσα μισητῆς κυνὸς*
> *λέξασα κἀκτείνασα φαιδρόνους δίκην*
> *ἄτης λαθραίου τεύξεται κακῇ τύχῃ* †.

The most plausible correction proposed for this passage is that of Madvig, substituting *λείξασα* for *λέξασα*, *φαιδρὸν οὖς* for *φαιδρόνους* and *δήξεται* for *τεύξεται*, but

(1) the metaphor *γλῶσσα ἐκτείνασα οὖς δήξεται* is absurd.

(2) *δίκην ἄτης λαθραίου* is pointless and inconsistent with the use of the adverbial *δίκην* elsewhere.

[1] See Journal of Philology, x p. 299 *sqq.* (1881).

In examining this, Eur. *Hec.* 1172 was discussed, and the following reading suggested :

> *κεντοῦσι παῖδας, αἱ δὲ πολυπόδων δίκην*
> *ξυναρπάσασαι τὰς ἐμὰς εἶχον χέρας*
> *καὶ κῶλα,*

they seized my limbs and held me down like devil-fish. MSS. *πολεμίων.*

Madvig's correction of *Agam. l.c.* seems however to give rightly the required sense, viz. that the pretended welcome of Clytemnestra by putting Agamemnon off his guard will facilitate the intended murder, as a treacherous dog licks the hand in sign of joy and being thus encouraged bites it. Following this Mr. Verrall proposed the reading—

> *λείξασα κἀκτείνασα φαιδρόνουν λιχὴν,*
> *ἄτης λαθραίου τεύξεται κακὴν τύχην,*

he knows not how the tongue of the detested hound, by proffering the lick of gladness, will find an evil chance for treacherous hurt. Here the accusative *λιχήν* (related to *λείχω* as *πλοκή, πτυχή, τύχη*, etc., to their respective verbs) depends both upon *λείξασα* and *ἐκτείνασα*. The genitive *ἄτης* is governed by *τύχην*, itself accusative cognate to *τεύξεται*. The corruption of *ΛΙΧΗΝ* to *ΔΙΚΗΝ* is of a common Æschylean type.

Thursday, November 17. At a meeting held in St. John's College, the President, Mr. Munro, in the Chair,

On the recommendation of the Council, two alterations in the Laws were adopted, the first, changing the date of the Annual Meeting from the October to the Lent Term; the second, allowing Resident Members of the University to be present at the meetings on the introduction of a member of the Council.

It was agreed that the next Annual Meeting should be the first meeting in the Lent Term, 1883.

Mr. Postgate then read a paper on the Reform of the

Pronunciation of Latin and Greek, considered as a practical University question.

After answering some preliminary objections he briefly indicated the arguments in favour of corrections in pronunciation, and, beginning with Latin, showed how much was lost by the present anomalous system. On this subject he quoted an illustration from Dr. Henry's *Aeneidea*, vol. III p. 72, note, on *immanis hiatu*, "These words are no less happy in sound than in sense, and a good reader or reciter will open his mouth wide in pronouncing them, and dwell on the long *a* in the middle of each so as to symbolize the wide yawning mouth of the cave. . . . I do not hesitate to give my adhesion to the Ennian commentator (Hessel, p. 243) when he says, sed nescio quid occultioris artificii in his latent ut cum Acherontis meminerunt poetae semper fere *a* literam inculcent crebrisque utantur collisionibus quod in illis etiam patet versibus quos in *Andromache* retulimus :

> Acherusia templa alta Orci pallida
> leti obnubila obsita tenebris loca."

He dwelt in particular on the necessity of reforming it if we were to teach Etymology satisfactorily. What was the good, he asked, of our impressing on a class the regularity of the laws of phonetic change and the fact that *s* never becomes *k*, when immediately after we may have to say that *replisitus* (replicitus) is syncopated into *repliktus* (replictus)? What was the use of telling them that the root 'BHIDH' appears as a monophthong in *fides* and is diphthongized in *foedus*, when all the time we were diphthongizing *fides* as *faides* and monophthongizing *foedus* to fedus?

Then passing on to Greek, Mr. Postgate mentioned some points in which the present Greek pronunciation was superior to that of Latin, viz. (1) the non-assibilation of *KI*, etc.; (2) the retention of *TI*; (3) the preservation of the quantity. Against these had to be set the serious drawback of neglecting the accent. He commented on the absurdity of neglecting this in pronunciation while insisting on it in writing. He

pointed out that it was possible to preserve the position of the accent in many cases, even if we gave it in our English fashion a *stress* value: and that we might pronounce oikhómenŏs, oikhoménous, kalós and kállos as the Greeks did. This might be done in all cases except where the accent fell on a vowel which closed a syllable and was followed by another, where the stress accent would lengthen the vowel as in ere*mi*an. He however further observed that if we gave the words a *pitch* accent, and such as the Greek accent really was, the difficulty disappeared, and in illustration of this he read a passage from the beginning of the *Persae*, giving the words a pitch accent on the proper syllable.

Mr. Postgate concluded by again pointing out the necessity of some action being taken by the University in the reform of the pronunciation of the ancient languages, especially in that of Latin.

A discussion followed in which the PRESIDENT, Professor MAYOR, Professor SKEAT, Mr. VERRALL, Mr. CANDY, Mr. RIDGEWAY and others took part.

A resolution was passed that a Committee be appointed for the purpose of drawing up a scheme for the reform of the present pronunciation of Latin, to be submitted to the Society at a subsequent meeting.

Thursday, December 1. At a meeting held in St. John's College, the *President*, Mr. MUNRO, in the Chair, the follow- new members were elected:

F. T. Arnold, Esq., Trinity College.
F. J. H. Jenkinson, Esq., M.A., Trinity College.
W. Wyse, Esq., Trinity College.

The Secretary announced that Dr. HAYMAN intended to dedicate his Odyssey, vol. III, to the Society. It was resolved to send Dr. Hayman a suitable acknowledgment of the compliment.

A Committee with power to add to their number was appointed to draw up a scheme for the reform of Latin pronunciation.

Mr. JACKSON read a paper on Passages in Plato's *Phaedo*.

Professor SKEAT read a paper on the roots SAK, SKA, SK[1] in English.

The root SAK, to cut, appears in Lat. *secare*, to cut. Related words are *secant, section, segment, bisect, insect*, etc.[2] Also *sickle*, of Latin origin; *saxifrage, sassifras; scion*, of French origin; and probably *serrated*. English roots from the same root are *saw, see-saw, scythe, sedge*. *Risk* is Spanish, from *resecare*, as shown by Diez.

The root SKA, to cut, appears in the extended forms SKAN, SKAD, SKAP, SKAR. The base SKAN accounts for E. *scathe* and (possibly) for *coney;* also for *canal, channel, kennel*, of Latin origin; the initial *s* being lost in some cases.

The base SKAD accounts for *schedule*, of Greek origin; and the E. *scatter*, originally to burst asunder; whilst the E. *shed*, to part, is closely allied. It also appears in the weakened form SKID, whence *schism, schist, zest, squill, abscind, rescind, abscissa, shingle* in the old sense of 'wooden tile,' *sheath, sheathe, shide*, an old word signifying a thin piece of board, and *skid*. With loss of initial *s*, we have Lat. *caedere*, to cut, connected with which are *caesura, concise, decide, precise, homicide;* also *chisel* and *scissors*, the last being misspelt owing to a false popular etymology from *scindere*. The base SKAP, also KAP, to cut, accounts for *apocope, syncope, comma, chop, chump, scoop, capon, sheep, shape, ship, shave, scab, shabby, shaft*. The base SKAR, to shear, accounts for *shear, share, shire, shore, score, shirt, skirt, shard, sherd, scaur, skerry, scarify, sheer off* (which is Dutch for 'to cut away'), and even *jeer*. Also for *character, cuirass, scourge, scorch*, and perhaps *cast*. This base also appears as SKAL, whence *scale, scall, skull, shale*,

[1] Printed on p. 70.

[2] The etymologies of all the words here mentioned are given in Skeat's Etymological Dictionary of the English Language.

shell, scallop, scalp, shelf. There is also a form SKUR or SKRU, to cut, whence *scrutiny, scruple, shroud, shred, screed, scroll,* and probably *screw.* The base SKAR is also extended to SKARP or SKALP, to cut; hence *excerpt, scarce, scalpel, sculpture, sharp, scarf;* also *harvest, grave, grove, groove, graphic, graft;* also *scrap, scrip, scarp, escarpment.* All these can be fairly traced, explained, and accounted for; and show that the Aryan root SAK, to cut, with its various developments, is a well-attested fact which is worthy of being carefully considered.

REVIEWS.

HOMER IN 1881 AND 1882.

Homerischen Realien. Von Dr. E. Buchholz; Zweiter Band; Oeffentliches und Privates Leben. Erste Abtheilung, das Oeffentliche Leben. Leipzig, Engelmann, 1881. pp. 436.

Gebrauch der Konjunctiv und Optativ bei Homer. Von Dr. Wilhelm Goecke (*Progr.*). Malmedy, 1881. pp. 24.

: *Ranke. Die Doloneia.* Teubner, Leipzig, 1881. pp. 82.

emann. Reise in der Troas im Mai, 1881. *Mit einer Karte.* Brockhaus, Leipzig, 1881. pp. 77.

Odysseam eiusque Scholiastas curae secundae. Scripsit H. J. Polak. Fasc. prior. Leyden, E. J. Brill, 1881. pp. 275. Fasc. posterior, 1882.

E. Brentano. Zur Lösung der Trojanischen Frage. Nebst einem Anhang: einige Bemerkungen zu Schliemann's Ilios. Mit einer Karte der Troischen Ebene und zwei Plänen. Heilbronn, Henninger, 1881. pp. 138.

Adolf Kiene. Die Epen des Homer. Hannover, 1881. pp. 123.

. Kayser's Homerische Abhandlungen. Herausg. von Hermann Usener. Leipzig, Teubner, 1881. pp. xlviii, 106.

inii Köchly Opuscula Philologica. Vol. i: Opuscula Latina. Edidit Godofredus Kinkel. Leipzig, Teubner, 1881.

r's Ilias, für den Schulgebrauch erklärt von K. F. Ameis. 2ter Band, 2tes Heft, Ges. xvi–xviii, bearbeitet von Dr. C. Hentze. Leipzig, Teubner, 1880. pp. 135.

ng zu Homer's Ilias, Schulausgabe von K. F. Ameis. 6tes Heft. Erläuterungen zu Ges. xvi–xviii, von Dr. C. Hentze. Leipzig, Teubner, 1881. pp. 155.

ersibus apud Homerum perperam iteratis. (*Programm des Gymnasiums zu Bartenstein*). *Vom Gymnasiallehrer E. Lenz.* Bartenstein, 1881. pp. 32.

erische Aufsätze, von Rudolf Hercher. Berlin, Weidmann'sche Buchhandlung, 1881. pp. 96.

C. Thiemann. Grundzüge der Homerischen Modus-Syntax, sowie Lehre vom Gebrauch und Unterschied der Partikeln ἄν und κέν. Berlin, Mayer & Müller, 1881. pp. 55.

A. Gemoll. Einleitung in die Homerischen Gedichte. Mit zwei Kärtchen. Leipzig, Teubner, 1881. pp. 30.

Baenitz. Bemerkungen zum ersten und zweiten Buche der Ilias. Inawroslaw, 1881. pp. 30.

Dr. Haesecke. Die Entstehung des ersten Buches der Ilias. Rinteln, 1881. pp. 26.

Dr. Richard Siegfried. Ad Compositionem Librorum Iliadis xviii ad xxii. Programmabhandlung des Gymnasiums zu Fuerstenwalde. 1881. pp. 16.

Etymologische Erklärung Homerischer Worter. Zusammengestellt von Dr. H. Anton. Fortsetzung aus dem Vorjährigen Programm. Die Mannlichen Gottheiten: Zeus, Poseidon, Hades, Apollo, Ares, Hephaistos, Hermes.

Dr. Emil Brocks. Zu Ilias xvii 330. Schwetz, 1881. pp. 4.

Verbum Homericum. Die Homerischen Verbalformen zusammengestellt von Eugen Frohwein. Leipzig, Teubner, 1881. pp. 144.

Homer. Von Karl Frey. Bern, Maxfiala, 1881. pp. 48.

Dr. K. Burchardi. Ueber den Gebrauch der Pronomen οἷος bei Homer. Fr. Wagner, Duderstadt, 1881. pp. 16 (Program).

J. E. Harrison: Myths of the Odyssey in Art and Literature. London, Rivingtons, 1881. pp. 219.

Homeric Grammar, by D. B. Monro. Oxford, 1882.

Karl Sittl. Die Wiederholungen in der Odyssee. München, Ackermann, 1882. pp. 192.

G. Kobilinski: De A, I, Y, Vocalium apud Homerum Mensura. Koenigsberg, Leupold, 1882. pp. 33.

Hecht, M. Quaestiones Homericae. Koenigsberg, Kiewning, 1882. pp. 29.

De Monumentis ad Odysseam Pertinentibus Capita Selecta scripsit Johannes Bolte. Berlin, Mayer and Mueller, 1882. pp. 68.

Homerische Studien, von Dr. Ad. Faust. Strassburg, Trübner, 1882. pp. 41.

Etymologische Erklärung Homerischer Wörter, von H. S. Anton. Erfurt, Villaret, 1882. pp. 143.

Die Entwickelung der Homerischen Poesie, von Benedictus Niese. Berlin, Weidmannsche Buchh. 1882. pp. 261.

C. Rothe. De Vetere quem ex Odyssea Kirchhoffius eruit Νόστῳ. Programme du College Royal Français. Berlin, 1882. pp. 219.

G. Hinrichs. Die Homerische Chryseisepisode. "Hermes" XVII. Part 1. 1882. pp. 58–123.

It is, I trust, not by any oversight that I have failed to discover any works published during 1881, with the exception of the first two on my list, which can claim to be contributions of any importance to Homeric scholarship. England appears to have been nearly barren. I have come across only two works in our own language, a small school edition of the first book of the Iliad by Mr. Paley, which is singularly free from the occasional eccentricities which so often intrude themselves in the midst of that scholar's best work; and a translation of the Iliad by Mr. Hailstone

(Cambridge, Johnson), which succeeds in being literal rather than literary. The German works are of so miscellaneous a character that I have not tried to classify them.

It is pleasant to find the third instalment of Prof. BUCHHOLZ's great work introduced by a most hearty and elaborate dedication to Mr. Gladstone. The two parts of the first volume, published in 1871 and 1873, were devoted to Homeric cosmography and geography, and to Homeric mineralogy, botany, and zoology respectively. The second volume treats of Homeric men, and enters upon ground where it is much more difficult to keep within the limits of positive facts which a book of "Realien" professes to register. Almost every page contains disputed matter, and deals therefore rather with views than facts; and as it is obviously impossible to bring even a bare list of views within the limits of any reasonable book, the general result must appear to minute students partial and one-sided; for which reason it is greatly to be regretted that references to modern works are almost entirely omitted. To give an idea of the space covered, the following abstract of the index will suffice: "Erstes Buch, der Staat im Frieden;" a general review of the constitution of the state, king, council, nation (including all social classes named in Homer) and law. Property, agriculture, cattle, hunting. Trade and industry, economical conditions, division of labour. Special trading classes. Metal-working, wagon-building, etc. (the wagon and the ship discussed in detail). Arts, music, dancing, gymnastics and games. "Zweites Buch. Der Staat im Kriege." Motives for war, styles of fighting, treatment of dead and wounded; armies and camps. Armour and clothing of warriors, arms of offence and defence.

Dr. W. GOECKE gives a catalogue of the passages in Homer which contain either of the two moods, arranged as follows:—I. Independent sentences. (1) Conj. without ἄν (κέν). (2) Conj. with ἄν (κέν). (3) Opt. of wishing. (4) Potential opt. II. Dependent sentences. (5) Conj. with future sense. (6) Opt. of wishing. (7) Potential opt. (8) Complementary sentences (*Ergänzungssätze*, i.e. relative

or interrogative clauses expressing the content of the principal verb). (9) "Tentative" sentences (expressing an attempt by εἰ, αἴ κε, or ἤν); (10) Final sentences; (11) μή with conj. or opt. after verbs of fearing. No attempt is made to give any theory of the moods, the object being merely to supply the bare materials for such, with occasional short comments.

The thesis of RANKE's programme is that the tenth book of the Iliad is an "Einzellied," the work of a later poet, who attempted to imitate Homer, and had a superficial success. The book, though composed to follow Θ and the introduction—but not the bulk—of *I*, is useless, if not prejudicial, to the general plan of the Iliad. It shows numerous deviations from the manners and customs of the Homeric age, and from the Homeric delineation of character. The motives of the plot are confused, and truth of narrative is sacrificed to striking dramatic effects; exaggeration constantly appears, and contradictions abound; while a general effect of Homeric diction is only obtained by the wholesale borrowing of lines and phrases from other parts of the Iliad and Odyssey.

English scholars will probably find this less repellent than most German works of the same class; for though the search after contradictions is often pushed to extravagant lengths, the inquiry appears fairly impartial; and the severest "unitarians" hardly feel themselves bound to hold a brief for the authenticity of a book which even Mure only weakly struggles to defend.

Dr. SCHLIEMANN's diary of a short excursion in the Troad made between the 13th and 23rd May last is simply and pleasantly written. He followed the coast-line from a short distance south of Besika Bay all the way to Adramytteion, and then struck inland, returning in almost a straight line to Alexandria Troas, and ascending on the way Mount Gargaros. He gives conjectural identifications of the sites of many towns mentioned in Homer and elsewhere, but lays chief stress on the negative side of his observations, as proving that there are no prehistoric remains in Troas beyond those he had previously unearthed.

This first instalment of POLAK's long-promised work on the Scholiasts consists entirely of textual emendations, which the author found grew so rapidly on his hands that he decided to publish them separately, reserving the main portion of his studies, a thorough critical history of the Homeric Scholiasts and Lexicon. It is needless to say that they are throughout inspired by Cobet, and show little trace of German influence; but I have not been able to examine them with sufficient care to say if they are more than neat and ingenious.

Dr. BRENTANO returns to the support of a former pamphlet, and reiterates the view, which he is probably alone in holding, that Homer's Ilios lay in the "*Dumbrek-su*"; the valley, that is, which runs almost due east from Hissarlik. The positive portion of his argument consists chiefly in a repetition of the arguments of Demetrios of Skepsis, who supported the claims of a village called *Ἰλιέων κώμη* thirty stadia east of Ilium Novum. This theory demands the hypothesis of a great change in the coast-line, which in heroic times, according to Dr. Brentano, must have formed a narrow bay nearly five miles long, running south from the mouth of the Mendereh, past the mound of Hissarlik. This he defends against the ordinary supposition, required by Schliemann, of a change in the bed of the Mendereh (Skamandros). It seems however to be generally admitted that Mr. Calvert's investigations have decided finally in favour of the latter of the two hypotheses; and if this be so, Dr. Brentano's theory must fall. He defends it however with vigour and ability; but unfortunately he has not visited the district, and Dr. Schliemann asserts that he entirely misrepresents the nature of the brook or watercourse called Even-Kjoi, which has to play the part of the Skamandros. The latter, or negative, part of the pamphlet is a lively attack upon the claims of Hissarlik and the exaggerated descriptions of Dr. Schliemann. The whole work was suggested by an article by Prof. Virchow, on the geography of the Troas; and it is not hard to see that Dr. Brentano is fighting with very unequal force against his powerful antagonist.

Dr. KIENE, taking as his motto Goethe's words

"Wer den Dichter will verstehen
Muss in Dichter's Lande gehen,"

walks in poet's land in a very curious way indeed. He is already known as an enthusiastic defender of the personality of Homer, and the unity—with the exception of a few interpolations — of the two poems. Beginning with a brief "Refutation of Wolf's hypothesis"—a fight of pop-guns against Armstrongs—he proceeds to lay down the division of the two poems into rhapsodies, as he conceives them to have been originally produced; the Iliad comprising eight, varying from 1802 to 2216 lines; and the Odyssey six, from 1640 to 2534 lines long. These are first analysed superficially, and the spiritual development of their contents is then presented dramatically, in a remarkable dialogue between two hearers of the first recitation by Homer of his new poem, the Odyssey. One of them, Klearchos, is a rhapsode of the old school, which knew only of "Einzellieder"; a school which Homer is represented as having superseded by his gigantic creation of great poems, weaving together single songs into a superb unity never before dreamed of. The other hearer, Charikles, is employed only to anticipate the criticisms of the nineteenth century, and so to call forth Klearchos' enthusiastic elucidation of the aims and motives of the new creation. Fortunately Dr. Kiene is not sufficiently master of dramatic presentation to delude us for a moment into the idea that the men in Poet's Land were as dreary and metaphysical as German professors. The work concludes with somewhat disconnected remarks on Blood-revenge, the Realm of the Dead, and the possibility that Homer may have known the art of writing.

The main work of Dr. KAYSER's life of sixty-four years was devoted to Philostratos; but it appears, from the affectionate memoir prefixed to these collected essays, that from his 23rd to his 35th year (1831–1843) Homer filled a large part of his thoughts and studies. The present volume contains five essays: (1) "Versuch einer Geschichte des

Homerischen Epos," (2) "Disputatio de diversa Homericorum carminum origine," (3) "De interpolatore Homerico," (4) "Betrachtungen über *H Θ K*," (5) "Ueber die Anwendbarkeit prosodischer Beobachtungen zu Schlüssen über die Entstehung der Homerischen Epen," the last being part of a review of Hoffmann's "Quaestiones Homericae" written as late as 1850.

Kayser's view seems to have approximated to Lachmann. He considers the *μῆνις* in the Iliad (*A* to *H*) and the *νόστος* in the Odyssey (*ι* 39—*μ* 450) to be the foundation of the whole; both being the work of a single poet, who was followed by a series of imitators, each taking advantage of all that had gone before. Thus arose a number a number of independent lays, *Πατρόκλεια*, *Ἀχιλλῆς*, *Τίσις μνηστήρων*, etc., which were finally combined into the poems as we now have them by a not too skilful diasceuast.

Of the 597 pages of KÖCHLY's closely printed volume, the first 212 deal with Homer. They contain ten dissertations written from 1850 to 1863; their nature is of course easily to be guessed, as Köchly was an eminent member, and indeed with Lachmann a principal founder, of the "Kleinliederjäger" school. They have been sufficiently long before the public, in an isolated form, to make comment needless. The subjects of the ten essays are: (1) the composite character of *B* 1-483: (2) the restitution of the "catalogue" in *B* to its "original" form, a poem in five-line strophes: (3) disintegration of the interpolated portions of *A* (after 347): (4) disintegration of *Γ Δ E*: (5) and (6) of *Z* and *H* 1-312: (7) of *H* 313—*Θ* 488: (8) (9) and (10) deal with the Odyssey in the same spirit.

Dr. HENTZE's last additions to his most valuable work require little comment. The notes, though somewhat overburdened with matter scarcely needed in a school edition, are as full and as sound as those which have preceded them; while the Appendix presents those sensible views to which students of the Iliad turn all the more gladly from the mass of German criticism because they know that they will find German thoroughness in the exposition of conflicting views

and the catalogues of literature bearing upon the subject. On the whole Dr. Hentze is perhaps somewhat less conservative than he has previously shown himself, and admits a greater number of "Eindichtungen" and "Umdichtungen" than is quite necessary. Still he accepts the "Shield," with the exception of the choral dance, as genuinely archaic, apparently accepting Brunn's view that it is a Greek arrangement of Assyrian material. It is a pity that Dr. Hentze should apparently not have come across Mr. Murray's interesting chapter in his "History of Greek Sculpture."

E. LENZ is an Aristarchean of the school of Lehrs, and writes from a conservative standpoint. He investigates sundry *ἀθετήσεις* made by Aristarchus on the ground of wrong repetition of lines, and adds a few of his own, tracing them to slips in the memory of rhapsodists, who, repeating by heart, would naturally be easily led into such mistakes by manifold associations with the language and situations of the passages they might be reciting from time to time. Little will be found here of much importance or interest.

HERCHER'S *Homerische Aufsätze* consist of five papers, apparently reprinted from various sources after the author's death. The last two are merely short notes on Od. XVII 302; three longer ones deal with Homer's geography, as shown in his conceptions of Ithaca, the Trojan plain, and the rivers named in Il. XII 16–24, respectively. The author's aim is to show that the poet had no personal knowledge of the scenes of his poems, and employs the few geographical *data* of the legend in a purely arbitrary way; he argues especially that the original story spoke only of the Skamandros, and that the introduction of the Simoeis is the work of a "Nachdichter." Though writing in 1875, a full year after the publication of Schliemann's results, he makes no mention of them; though indeed no possible discoveries could touch the basis of his argument, which deserves careful attention.

Dr. THIEMANN'S book is avowedly based upon Delbrück's "Syntaktische Forschungen" (Halle, 1871), and aims at carrying out the principles there laid down as far as a scientific theory of the distinction between *ἄν* and *κέν*, a point

which Delbrück expressly declined to investigate. So difficult is the question in itself, and so condensed Dr. Thiemann's style, that it is very hard to say how far the object is attained. The author lays down the following distinctions (p. 37). "The pure Conjunctive (*i.e.* ἄν or κέν) signifies a requirement (Forderung) on the part of circumstances known generally, from which the occurrence of the event (*Handlung*, the 'action' of the principal verb) necessarily results." "The particle κέν has to represent this idea of 'Must' (Sollen) contained in the Conjunctive as a requirement on the part of the Subject who is speaking . . . so that the realization of the event is a postulate of the Will, the Expectation, or the Presumption of the Subject who is speaking" (p. 2. Will, Expectation, Presumption are Delbrück's three "degrees of intensity of Will"). "The particle ἄν, by virtue of its demonstrative force, has to indicate quite special circumstances, present to the mind of the subject who is speaking, and also intelligible to the hearer" (p. 37). In other words, κέν means "in existing circumstances generally, as I regard them," ἄν "in such and such particular circumstances." It seems hopeless even to state intelligibly, much less to discuss, such subtle distinctions in a limited space; the whole question hinges upon examination of the largest possible number of examples, and the larger number one examines, the more one feels that a consistent system of interpretation requires the application of violence to perfectly plain sentences. Any original difference between the particles had so far died out at the time of the composition of the Iliad and Odyssey, that no really crucial sentence can be looked for; and the materials give no ground for more than a purely subjective solution, since comparative philology appears quite unable to supply any suggestive analogies. In other words, Dr. Thiemann is on the right tack, but has sailed out of sight of land without compass or sextant.

Dr. GEMOLL's *Einleitung* cannot be considered a good book for the introduction of a schoolboy to the study of Homer. It comprises four chapters: "Homer und die Hom. Gedichte," "Troja und Ilion," "Ithaka," "die Berechnung

der Tage in Ilias und Odyssee." The first gives a scant sketch of a few of the elements of the Homeric question laying far more stress upon inconsistencies than is advisable for beginners. The second and third give a very brief account (illustrated by two maps borrowed from other books) of the localities, and insisting on the impossibility of reconciliating them with the poems. The last chapter is a bare analysis of the Iliad and Odyssey divided according to the days of the narrative; a piece of work which the author himself very wisely depreciates, when he says "the Homeric poems do not bind themselves to time; they begin or end a day whenever the situation appears to demand it."

The two school-programmes by BAENITZ and HAESECKE deal with the same well-worn problem in the same well-worn way. Dr. Baenitz is not satisfied with Lachmann's resolution of the first book into three distinct Lieder, but finds that it consists of five sections by five different poets; his analysis being mainly directed to proving that the scene in Olympus is by a different hand from the "plaint of Achilles" in which Thetis first appears. The remarks on the second book aim chiefly at establishing two theses: first, that the speech of Agamemnon in the assembly was serious advice, and not meant merely to test the people; secondly, that the "catalogue" was written strophically, and that all lines which interfere with this arrangement are interpolated.

Dr. HAESECKE would show that the first book, as we have it, is formed by the fusing of three forms in which the μῆνις was sung at different periods, with a few lines interpolated by the commission of Peisistratos.

It is to be hoped that Lachmann would blush at the arguments of his disciples.

Dr. SIEGFRIED, though far from being a defender of the unity of the Iliad, is chiefly concerned in this programme with rebutting the arguments of the many critics who have endeavoured to make out that the five books which form Lachmann's "*Achilleis*" are an inferior patchwork by numerous and late hands. While rejecting, with almost all

commentators, the battle of the gods in XVII, as well as the incident of the slaying of Asteropaios, he maintains that, with the exception of several short passages in each book, the story hangs well together, and does not deserve the animadversions of its assailants. He even defends with great ingenuity the much-disputed lines XVII 228–232, and altogether shows a spirit of moderation and good sense which it is pleasant to find in German criticism. Though not very original, the pamphlet may be found useful by scholars interested in the minuter study of the Homeric question.

Dr. ANTON'S continuation of an essay of which 32 pages were published last year consists of a very brief résumé of the derivations of names and epithets of gods which have been proposed by various etymologists; with the very obvious intention of bringing Dr. Goebel—"mit dem überhaupt," Dr. Anton asserts, "eine neue Epoche der Worterklärung beginnt"—into the most favourable light. Time will judge Dr. Goebel, if he ever gets a hearing; meanwhile this little work is too compressed to be of value for practical purposes, and too one-sided and partial for those who would wish to form a fair opinion on the merits of the new departure in etymology; which if it is worth anything, deserves a very careful study in the original work.

Dr. BROCKS ingeniously conjectures *ὑπὲρ Δία*, in Il. XVII 330, for the very obscure *ὑπερδέα* of the vulgate; a word which has puzzled ancient and modern commentators alike. *δῆμον ἔχοντας* he translates "guarding their folk," and compares Il. XXIV 729. He unfortunately does not attempt to explain away the obvious difficulty that there is no sufficient reason why so easy a phrase should ever have been altered into an obscure one; perhaps he supposes the explanation to lie in the apparent impiety of supposing that a city could ever have been saved "in spite of Zeus."

FROHWEIN'S *Verbum Homericum* is a posthumous work, introduced by a few words by Dr. Delbrück. It consists of a complete index to all the verbal forms in Homer, arranged in all cases under their primaries; a method which has its advantages in certain scientific investigations, but will hardly

be found so useful for general purposes as the purely alphabetical order. The work however is not intended to rival such concordances as Seber's or Dr. Dunbar's: while it does not seem to offer anything that cannot be got from Ebeling's lexicon. It is indeed a task of self-denying labour which one cannot but think might have been more usefully employed.

Next comes K. Frey's lively, almost rollicking, but trenchant attack upon A. Kirchhoff and Lachmann's treatment of the Odyssey and the Iliad, especially the former. The writer is a strong upholder of the unity of the Iliad; whether he is a chorizont or no he does not tell us. He freely admits inconsistencies in the poems, but by enthusiastically appealing to poetic genius and the impulse to draw each picture as an independent unit in the brightest colours, he overrides all such difficulties. The pamphlet will repay half an hour's reading.

Dr. Burchardi deduces the two main uses of *οἷος* in Homer, the "exclamative" and the relative, from the original demonstrative sense, and shows how the old paratactic construction gradually passed, as with other relative pronouns, into the hypotactic. The work, as may be gathered from its small compass, gives merely an outline, and very few discussions of individual passages are attempted. It seems a pity that nothing more should have been done in this direction. The difficult phrase *οἵῳ τώ γε λέοντε δύω*, for instance, of *E* 554, might well have received a more careful examination, as it is not easily to be fitted into a general theory of the Homeric use of the pronoun.

Miss Harrison's very interesting book is designed not so much for students of Homer as for those who desire to be introduced to archaeology by pleasant paths; and by them it will be found full of sound instruction. The illustrations of the adventures of Odysseus which ancient art supplies us in abundance are traced with all thoroughness from the most archaic vase to the latest contorniate, and the vitality of the myth of the sirens is proved by its power of development in yet more modern times.

Last year, 1882, brought us one work of capital importance, Mr. D. B. MONRO's *Homeric Grammar;* the most considerable contribution of English scholarship to Homeric philology. Of course no account of it can be needed here.

FICK's short paper in *Bezzenberger's Beiträge*, VII, p. 139 *sq.*, presents an entirely new view of the Homeric dialect, and one which deserves the most careful consideration. The sketch which he there presented has since been developed at length in a restoration of the Odyssey to what he maintains to be its original form, the Aeolic dialect.

Dr. SITTL analyses with great fullness all the cases where lines in the Odyssey are repeated either from other books or from the Iliad, in order to find the indications which may exist as to the priority of one or other of the duplicate passages. He proceeds with a good deal of sound sense, and his results are well worth consideration. His main conclusions, which may pass for a sort of "left-centre" creed in the line of Homeric parties, are roughly these. That the Odyssey was originally based on the older nostos contained in books v to IX, but interspersed with considerable interpolations. This was then extended by the addition of the later nostos, books x to XII, and the poem "Odysseus in Ithaca" scattered over the last twelve books. But these two additions he is at least inclined to believe were by the original poet; he thus decisively differs from Kirchhoff. Then came the Telemachia and the large addition from the middle of the 23rd book to the end of the 24th; and finally many interpolations, notably the Theoklymenos episodes.

The greater part of the Iliad, including the catalogue and the funeral games, and probably the Presbeia, is older than the whole of the Odyssey; the Doloneia and the 24th book are however younger than the original parts of the Odyssey, but older than the Telemachia.

KOBILINSKI's dissertation starts from the assumption—no doubt a correct one—that short vowels can be lengthened by the arsis but that they *must* remain short in the thesis. The passages which contravene this law are considered and

emended or pronounced spurious; but the work is immature and by no means satisfactory.

HECHT's dissertation consists of criticisms on parts of Lehr's work, De Aristarchi Studiis Homericis. He shows in several instances the failure of Aristarchus' attempt to establish absolute uniformity in the Homeric use of words, and his suggestions, if not strikingly new or important, are sound and sensible. The words discussed are ἔντεα, ἔναρα, &c. (explained to mean originally "deadly weapons"), γνῖα, δαίς, ἔθειραι, ὅμως, κωφός.

BOLTE's tract is purely archaeological, a catalogue raisonné of the known works of ancient art referring to the Odyssey. There are also three short appendices, on the representation of metamorphoses in ancient art, on the potter Nikosthenes, and on the origin of the fish-tailed type of the siren.

Dr. AD. FAUST gives us but a poor specimen of the Homeric paradox. He thinks that Peisistratos, the son of Nestor, was not in the original Odyssey, but was interpolated by Peisistratos the Tyrant of Athens, in order to confirm the legend of the Neleid origin of his family. The arguments throughout are extravagant and tasteless, as might be expected.

Dr. ANTON has now completed the list of the epithets of the gods, and the first part of the comprehensive work which he promises, and which he has been bringing out in fragments for several years in school programmes. It may be useful as a book of reference to the different authorities; but it is somewhat disfigured by a too obvious partiality for the lucubrations of Dr. Goebel. The extravagant importance which was assigned to him in the earlier preface however does not now find open expression.

NIESE's book is the most ambitious production of the year in the dreary field of the 'higher criticism.' His main thesis is that the Iliad and Odyssey are not founded, as is generally supposed, upon an old legend of Troy; but that the story is itself the creation of the poet. Niese even goes so far as to deny the existence of any earlier 'Volkspoesie' at all. On the base of the comparatively short poems in which the tale

was first brought to light succeeding rhapsodes built up in gradual layers the structure as we have it, each taking advantage of the work of his predecessors without being able to add much from his own store. The bulk of the work is taken up in an exposition of these later strata, and is about as dreary as the rest of the myriad of similar productions with which Germany has favoured us. It is hardly to be conceived that Niese will find many followers.

Dr. ROTHE is in the main a devoted follower of Kirchhoff; the first portion of his essay aims at proving the correctness of that critic's analysis of the first half of the Odyssey, and supporting it by tracing out the vexed question of the supplanting of the motive of the wrath of Poseidon by the motive of the wrath of Zeus on behalf of Helios. To this end Dr. ROTHE conjecturally reads *Ποσειδῶν* for *Κρονίων* in XII 405, and makes up the original account of the shipwreck from XII 403–414, 420, 421, VII 251–253. The second part of the programme however combats Kirchhoff's view that the "first continuation" which brought Odysseus home to his house was the work of a later hand than the "first nostos." Dr. ROTHE shows good reason for considering that the oldest form of "Odysseus in Ithaca"—in which there were only twenty suitors and they were slain, not in the palace, but in the grove of Apollo outside the town—was an integral part of the oldest Odyssey.

The thesis of HINRICHS's elaborate essay is that the episode of the restoration of Chryseis to her father, Il. I 428–492, is a piece of miserable patchwork composed of reminiscences not only from the Iliad and Odyssey, but also to a great extent from the hymn to the Pythian Apollo. He gives a table showing that some portion at least of every line throughout the passage is borrowed, almost always losing its appropriateness in the process. His method is thus the same as that of Sittl in the work above noticed; a method which is at the present moment the principal instrument of the advanced criticism in Germany. The "Flickmeister" to whom we owe the cento he considers to be the same as the unfortunate "Redactor" who has had to endure such outpourings of contempt from Kirchhoff

and his followers for the way in which he reduced the Odyssey to the miserable condition in which we now have it.

Note.—It is necessary to call attention to the fact that various circumstances have made it impossible for me to claim any pretence to completeness in the above list of Homeric work for the last two years. The programme literature for 1882, in particular, I have hardly been able to touch, and I fear that my apologies may be due to more than one author whose work may have deserved especial respect.

WALTER LEAF.

PLATO IN ENGLAND IN 1881, 1882.

H. Jackson: On Plato's Republic, VI 509 D *sqq.* in *Journal of Philology*, X 132-150; *Plato's Later Theory of Ideas*, I, *ib.* X 253-298; II, *ib.* XI 287-331.

R. D. Archer-Hind: On some difficulties in the Platonic Psychology, *ib.* X 120-131.

W. H. Thompson: Introductory Remarks on the Philebus, *ib.* XI 1-22.

L. Campbell: A Neglected Manuscript of Plato, *ib.* XI 195-200.

J. Gow: The Nuptial Number, Republic VIII 246, *ib.* XII 91-102.

I. Bywater: Atakta, *ib.* X 72-78.

C. Badham: Platonica, in *Mnemosyne*, X 290-294, 324; *Ad libr. x de legibus*, *ib.* X 337-354, XI 47-58; *Ad libr. viii de legibus*, *ib.* XI 190-202; *Paralipomena*, *ib.* XI 237-245.

A. W. Benn: The Greek Philosophers, I 171-274. Kegan Paul, 1882.

B. H. Kennedy: The Theaetetus, with Translation and Notes. Cambridge University Press, 1881.

L. Campbell: The Theaetetus with English Notes. 2nd edition. Clarendon Press, 1882.

T. Maguire: The Parmenides with Introduction Analysis and Notes. Dublin, 1882.

J. Purves: Selections from the Dialogues. Clarendon Press, 1883.

ENGLISH work upon Plato is headed by three articles of Mr. H. JACKSON in the *Journal of Philology*, vols. X, XI, the commencement of what bids fair to be the most important enterprise of recent years in this department. The first or introductory paper modifies considerably the usual interpretation of *rep.* VI 509 D. It begins (§ 1) by rejecting the ordinary views, (1) that the universe is compared to a quadripartite line, and (2) that three of the four sections correspond to the *αἰσθητά*, *μαθηματικά*, *ἰδέαι* of Arist. *metaph.* I 6. On the contrary, the simile is put forward to teach that as particulars have 'images,' *i.e.* shadows or reflexions, so the

ideas have 'images' or reflexions. And this is found to accord (§ 2) with the simile of the cave, when rightly explained. Thus two methods of study are contrasted (§ 3); that of Dialectic, in which the soul uses hypotheses as starting-points to ascend to a first principle, and the inferior method by which the soul, using visible representations, descends from unverified hypotheses to conclusions alike unverified. What then are the objects of study by the latter method? Not mathematical conceptions exclusively, but quite generally λόγοι, general definitions, which are ὑποθέσεις because assumed to correspond with the ideas of which they are the 'images,' representations often imperfect and at the best incapable of verification. The method of study to be pursued with the inferior section of νοητὸν is, in short, the δεύτερος πλοῦς of *Phaedo* 101 C–E, only that in the *Phaedo* Socrates despairs of attaining a first principle from which to deduce his ὑποθέσεις, thereby converting them into exact representations of ideas.

The next article, 'on the *Philebus* and Arist. *metaph.* 1 6' opens with a summary of the ideal theory as presented in *republic* and *Phaedo:* an idea answering to every common term (ἓν ἐπὶ πολλῶν), and the presence of the idea in particulars making them what they are. With this is contrasted Aristotle's precise indications of a Platonism very unlike this: (i) ideas of natural objects only, (ii) common elements of ideas and particulars, (iii) a theory of ideal numbers, like the Pythagorean. Attempts have been made to explain this inconsistency, but mostly at the expense of Aristotle's accuracy: he either misunderstood or misrepresented his master (Zeller, Bonitz). Mr. Jackson argues cogently and acutely that on the contrary Plato broke with the phase of the ideal theory to be found in *republic* x and *Phaedo,* and he claims to verify from the other dialogues Aristotle's at first sight startling statements. With this object he examines the ontological part of the *Philebus.* Whatever may be the verdict of succeeding time upon his main thesis, the invaluable aids rendered to the right understanding of this single dialogue deserve the highest praise.

I may single out the treatment of the different paradoxes of the One and the Many (14 C), of the passage 25 C—E, of the different but allied functions of *μέτριον* and *ποσόν*, and the confirmation derived from a new interpretation of *politicus* 283 B—287 A. The results obtained are then shown (with one or two exceptions) to agree to the letter with the summary of Platonism given in Arist. *metaph.* I 6, which chapter receives a thorough discussion and elucidation.

The paper on the *Parmenides* is no less rich in valuable results. Grote had accustomed English scholars to the view that in cc. i–vii of that dialogue Plato is urging against his own theory, the theory of *rep.* X and *Phaedo*, objections that he has nowhere answered. But Grote failed duly to recognize the positive side of the criticism, or to call attention to the suggestion (*Parm.* 132 D) that Forms or Kinds (*εἴδη*) are models and types established in nature, whereof particulars are copies and likenesses. This suggestion Mr. Jackson takes to be the foundation of the maturer Platonism; as he puts it, the theory of immanent ideas is superseded by a theory of paradeigmatic ideas. The idea is incognizable by man. At the same time its assumption is indispensable for the attainment of knowledge. Ideas served to Plato as a basis for a theory of knowledge, to which the latter part of the *Parmenides* is found to afford contributions at the same time that it determines to some extent (1) the contents of the world of ideas, (2) the relation of idea to particular. Space forbids a further summary of the results of this masterly investigation. The hypotheses of the latter half of the dialogue are explained in an entirely novel way, as presenting distinct contemporary theories, Eleatic, Socratic, Cynic, Platonic, of the relations of *ἕν* and *τἄλλα*, theories which are successively passed under review to ascertain what account they give of predication and knowledge. The explanation bears upon it the stamp of reasonable probability, and additional confirmation is afforded by the agreement (1) of the *Parmenides* with the *Philebus*, (2) of both with the Platonic system as depicted by Aristotle.

Lastly, it should be noticed as characteristic of these

admirable articles that they are based on careful and accurate philological study of the text. They may lead us to modify our whole conception of the Platonic system and of the order of the dialogues; but their author starts with the sober and determined purpose of arriving at Plato's meaning in particular dialogues, taken separately and in relation to each other. We shall look eagerly for the continuation of the series.

The *Journal of Philology*, x 120–131, also contains a paper by Mr. ARCHER-HIND on the Platonic Psychology, in which he offers an explanation of two well-known difficulties; (i) that desire, fear, and other passions are sometimes assigned to the body, *Phaedo* 66 C, sometimes to the soul, *Philebus* 35 C, *Timaeus* 64 BC; (ii) that while an argument in the *Phaedo* (80 B, cf. 78 C) rests upon the assumed unity of soul, in *Phaedrus* 246 D, *republic* 434–441, *Timaeus* 69 C, soul appears as threefold and composite. The writer protests against Grote's arbitrary assumption that Plato modified his doctrine to suit the purpose of each dialogue; a protest much needed when Grote's great authority has induced a belief that Plato was not prepared with a system, that when seen 'as he truly was' he appears 'inconsistent, contradictory, following the argument from one point of view only and therefore arriving at opposite conclusions.' Zeller holds literally that three different parts of the soul are meant, but this is shown to lead to the hopeless inconsistencies of a soul extended in space and mortal. The writer's own solution is that *θυμοειδὲς* and *ἐπιθυμητικόν*, which make up the *θνητὸν εἶδος ψυχῆς*, are modes of the soul's operation dependent on its connexion with the body and perishable because that connexion is only temporary. All soul as such is eternal and uniform; there is only one kind of soul. The argument in the *Phaedo* is not affected by the threefold division, for the demonstration applies to soul as such, not to modes of its operation. If this solution be admitted for the second and graver difficulty, the earlier one vanishes. Whether the passions be ascribed to the body or to the soul is indifferent: they cannot affect soul except when it is in connexion with matter. It would

however be more correct to describe them as affections of the soul through the body, matter itself being insensate.

Dr. THOMPSON's Introductory Remarks on the *Philebus*, *Journal of Philology*, XI 1–22, written as far back as 1855, are a model of skilful exposition. They were designed as a help to beginners, but the advanced student cannot fail to profit by the valuable suggestions they contain, and to admire the philosophic insight and fertility of illustration with which the difficulties of the earlier part of the dialogue (11B–30E) are treated.

The neglected MS. of Plato, which Prof. CAMPBELL describes in the *Journal of Philology* XI 195-200, is one in the Maltestian Library now connected with the public Gymnasium in the town of Cesena, between Bologna and Brindisi. If not of the XII century, it is at least older than any MS. at Venice except T and *Π*. It is of thick cotton paper in large folio, about 40 lines to the page, with various readings and scholia, mostly by a nearly contemporary hand. It contains (besides Table of Contents and the Life of Diogenes Laertius) 36 dialogues in the Thrasyllean order, including the 7 *νοθευόμενοι*. The *Clitophon* is the last of these 36, after which come, in the order given, *Timaeus Locrus*, *Timaeus*, *Critias*, *Minos*, 68 golden verses of Pythagoras, and the books of the *republic*, with two leaves lost. Cf. Schanz *Studien*, pp. 9, 67. The text agrees closely with T in the *Theaetetus*, and the MS. has some of the 'new scholia' peculiar to T. But at *politicus* 275A it has in the text without error the words *θεὸν . . . διείπομεν* which are found only in the margin of T with an omission of 8 letters. Also certain various readings of T are here found in the text. Its original may have been a copy of T, but the corrector had access to other MSS. In the *republic* however it does not agree with T, but sometimes with *Π* (Schanz' D), sometimes with A against *Π*, and is most nearly in agreement (at any rate for the later books) with Bekker's m (Vat. 61). If Schanz is right in assuming m to be derived from A, then the MS. in question has come through a copy of A which had been corrected from *Π*.

Mr. Gow's article on the Platonic Number (*rep.* VIII 546), *Journal of Philology* XII 91–102, proposes 6000 and 7500 as the first and second parts of the whole 'geometrical number' which is therefore 13,500. The various interpretations possible for the several mathematical technical phrases are exhaustively enumerated and criticized with care and discernment. While admitting that the problem is to a certain extent indeterminate, the writer takes 4800, 2700 to be the two *ἁρμονίαι*: their sum $7500 = 3 \times 5 \times 4 \times 5 \times 5 \times 5$, and it is shown that the words *ἐπίτριτος πυθμὴν πεμπάδι συζυγεὶς τρὶς αὐξηθεὶς* (or, as Aristotle says, *ὅταν γένηται στερεός*) may be interpreted to mean this number.

To the criticism of the text Mr. BYWATER contributes a few well-considered emendations of passages in the *republic*. Our chief representative in this field, Dr. BADHAM, has again been actively engaged upon the *laws*. His recent contributions towards rendering this dialogue more intelligible extend over fifty pages in Cobet's journal, and are as acute and bold, and not unfrequently as convincing, as ever.

In the two vigorous chapters on Plato in *The Greek Philosophers* Mr. BENN has given proof of no common ability which may serve for the advancement no less than the popularization of knowledge. He represents Plato as at first an agnostic, and the earliest dialogues (*Charmides*, *Laches*, *Lysis*, *Euthyphron*) as attempts to turn Socratic method against Socratic doctrine. He thinks the *apology* unhistorical, though (p. 215) he allows that it reproduced one important feature of Socratic teaching, the distinction between soul and body and the relatively greater importance of the former. The scheme of the *republic* was derived from a consideration of the older simpler and subordinate forms of political association. Mr. Benn is disposed strongly to emphasize the social and political influences at work upon the great philosophic reformer, before all things "an Hellene and an Aristocrat." But he goes too far when he affirms that Plato cared for knowledge no more than as a means to an end—the end being the preservation of the state. The book is interesting for its fresh, stimulating

presentation of views which deeper research will sometimes confirm but oftener correct.

Prof. KENNEDY'S edition of the *Theaetetus* is especially valuable for its careful rendering of the text and the opinion of so competent an authority on the grammatical construction. It does not enter much into detail upon the philosophical questions involved — sufficiently however for the needs of schoolboys for whom the book was in some measure intended.

Prof. CAMPBELL has a second, enlarged edition of the same dialogue; a work too well known both here and in Germany to require fresh commendation. With much satisfaction Prof. Campbell points in the preface to the steady advance in Platonic studies since 1861 when his edition first appeared.

Prof. MAGUIRE has edited the *Parmenides* with introduction and notes that are subtle and erudite. Without noticing the attempts of his predecessors, he comes forward afresh to solve the difficulties of the dialogue; but while all that he writes is entitled to attentive study, it may be doubted if he has succeeded in clearing away its impenetrable obscurity.

Amongst a number of recent school editions of the easier dialogues the *Selections* edited by Mr. PURVES, with introduction by Prof. Jowett (1883), deserves especial mention. The notes are clear and helpful and the work well fitted to introduce the student to some of Plato's literary masterpieces.

R. D. HICKS.

VIRGIL IN 1881 AND 1882.

ECLOGUES AND GEORGICS.

W. H. Kolster. Vergil's Eklogen in ihrer Strophischen Gliederung nachgewiesen mit Kommentar. Leipzig, Teubner, 1882.

Clement L. Smith. Virgil's instructions for ploughing, fallowing, and rotation of crops (Georg. I 43–83). American Journal of Philology, Vol. iii No. 8.

Conington and Nettleship. The Works of Virgil, with a Commentary by John Conington, M.A. Vol. i., Eclogues and Georgics, fourth edition, revised, with corrected orthography and additional notes and essays, by H. Nettleship, M.A. London, Whittaker and Bell, 1881.

AENEID.

Dr. James Henry. Aeneidea, or critical, exegetical, and aesthetical remarks on the Aeneid. Vol. iii. Dublin, Printed for the Trustees of the Author, 1881 and 1882.

Ladewig's Virgil. Vol. ii. ed. Schaper.

Iohann Kvičala. Neue Beiträge zur Erklärung der Aeneis, nebst mehreren Excursen und Abhandlungen. Prag, Tempsky, 1881.

GENERAL.

E. Albrecht. Wiederholte Verse und Verstheile bei Vergil. Hermes, Vol. xvi part 3.

Wenzel Klouček. Zu Vergilius. Zeitschrift für die Oesterreichischen Gymnasien, 1881. Parts viii and ix.

T. L. Papillon, M.A. Virgil, with an Introduction and Notes. Oxford, Clarendon Press, 1882.

Mr. Kolster's commentary is elaborate and careful; the main characteristic of the book, however, is the author's attempt to re-establish the principle of a strophic division of the Eclogues. Ribbeck's strophic arrangement is, in Mr.

Kolster's opinion, a failure owing to the fact that it does not sufficiently follow the meaning of the words; and it is accordingly on the order of the sentences that the partition before us is based. Whether Mr. Kolster has proved his point I think more than doubtful. Except in the case of the seventh and eighth eclogues, in which the strophic arrangement is obvious, the schemes proposed in his edition seem to me forced and unnatural: they not seldom override the natural divisions between the speakers in the dialogue, and sometimes violate the sequence of ideas; *e.g.* in Ecl. II 38-9 *et dixit moriens, 'te nunc habet ista secundum.' dixit Damoetas, inuidit stultus Amyntas,* there is no natural separation between the lines. The same holds good of II 69-70 *A Corydon, Corydon, quae te dementia cepit: semiputata tibi frondosa uitis in ulmo est*: III 34-5 *bisque die numerant ambo pecus, alter et haedos. uerum id quod,* etc. As might be expected, the theory sometimes requires the hypothesis of a *lacuna.* But what is to be said of the proposal to insert between 39 and 40 of the tenth Eclogue the following hexameter:

quanta tunc forem felicitate beatus?

Mr. C. L. SMITH's Essay contains valuable and suggestive notes, and is well worth reading.

In the fourth edition of Messrs. CONINGTON and NETTLESHIP's Virgil, the editor has revised the orthography, which had been that of Wagner's school edition, and corrected and enlarged the commentary. The Berne Scholia have been consulted throughout, so far as the editor knows, for the first time by any modern commentator. The additional essays are (1) on the Life of Virgil, (2) on Virgil and his ancient critics, (3) on the ancient commentators on Virgil, (4) on the text of Virgil, with an account of the Virgil manuscripts in the Bodleian Library by Mr. F. Madan, one of the sub-librarians. The Life of Virgil is based upon the memoir by Suetonius. The second essay is an attempt to trace to other sources the Virgilian criticisms in Macrobius, Gellius, and Servius, the conclusions arrived at being that the Macrobian Servius cannot be the same as the Servius of the commentary,

but is probably a mere *persona* in the dialogue, and that much of the criticism is ultimately to be referred to the *Aeneidomastix* of Carvilius Pictor, the works of Herennius *de uitiis*, and of Perellius Faustus *de furtis Vergilii*, the ὁμοιότητες of Octavius Avitus, and Asconius *contra obtrectatores Vergilii*. The essay on the ancient commentators is in great part an attempt to ascertain the period to which the Virgilian notes common to Nonius and the later commentators should be assigned.

Probably most English students of Virgil are familiar with the first two volumes of Dr. HENRY'S work. This volume contains notes on the fifth, sixth, and seventh Aeneids. The length of the commentary has abated considerably since the first volume; but in other respects we have just what might have been expected, the remarks of a man of a singular genius for interpretation, unflagging humour and vivacity, strong common sense, wide reading and observation, but altogether insufficient training in the art of criticism. Lovers of literature will find the *Aeneidea* highly racy and interesting. An intending commentator ought to read every one of Dr. Henry's notes, or he may miss something good; on the other hand it is provoking to come across so much writing for which I know no better epithet than amateurish. What justification, for instance, can be adduced for Dr. Henry's gibes at Wagner and Ribbeck? Such mere prejudice, however amusing and characteristic, is unworthy of the position which he holds among scholars.

SCHAPER has published a ninth edition of the second volume of Ladewig's Virgil. As a school-edition (and as such it must be judged) the book is a model of scholarly handling.

KVIČALA'S volume consists partly of a number of valuable and suggestive notes, mostly on the first four books and especially on the fourth, partly of essays on various points. I. and II. treat of the second book, comparing Virgil's account of the siege of Troy with other accounts. III. is a discussion on the beginnings and conclusions of speeches in the Aeneid. A catalogue of passages is given in which speeches do or do not begin

with the beginning of the line. In IV. the author discusses the symmetry of words in the Aeneid under the following heads: (*a*) an adjective at the beginning, a substantive at the end (*omnes—annos*): a genitive at the beginning, another case at the end (*Tithoni—cubile*): (*b*) substantive at the beginning, adjective at the end (*ductores—ferentes*): and other words in adjectival connexion similarly balanced; e.g. *nulla — sororum*: *quidquid — curae*: *quos — maritos*. (*c*) Balance between two verbs: *accipiunt—fatiscunt*: *cedebat—trahebat*; with many other grammatical correspondences. V. In this essay the question of alliteration in the Aeneid is treated with extraordinary industry. It must however be remarked that the subjects of these essays hardly seem to deserve the pains bestowed upon them.

It is noteworthy that Henry, Schaper, and Kvičala all maintain the genuineness of Aeneid II 567-88 (*iamque adeo —ferebar*). Kvičala thinks that Virgil struck these lines out after he had written VI 511 foll. (a passage inconsistent with them), and that Varius and Tucca therefore published the Aeneid without them. In answer to this it may be urged that the editors of the Aeneid had no compunction about leaving other inconsistencies in the narrative untouched. But the problem really reduces itself to a simple issue. The lines in question exist in none of the oldest manuscripts; they are unknown to Tiberius Donatus, and not one of them is quoted by a single grammarian, but Servius asserts that they were expunged by Varius and Tucca. Apart from the unquestionable merit of the verses themselves, this is the only piece of evidence that we have on the subject; and what is it worth? Varius and Tucca were intimate friends of Virgil, and Varius was an epic poet second only, if second at all, to Virgil himself. Is it conceivable that two such men would have been guilty of the Vandalism of destroying twenty genuine lines of Virgil?

Secondly, had they really done so, we may be pretty certain that no record of the fact would have remained. There is absolutely no proof of any copy of the Aeneid ever seeing the light but that which they edited.

But, thirdly, we may dismiss the statement of Servius as worthless. For if we believe it, we are also entitled to believe his other assertion (which indeed has much older authority in its favour) that the Aeneid began with *ille ego qui quondam*. . . The fact seems to be that it was easy for any clever interpolator of the Aeneid to allege that his lines had been expunged by Virgil's literary executors. On III 204 and VI 289 Servius quotes four very passable hexameters, which no one, so far as I know, now supposes to have come from the hand of Virgil, but which have just the same external evidence in their favour as those in the second book: *ab eius emendatoribus sublati sunt.*

ALBRECHT's paper is a very careful study of a point of detail.

KLOUČEK's Notes are of more or less value on isolated passages. The writer proposes some absurd conjectures, as *Veneris proelia* for *praemia*, Aen. IV 33, and *igneus* for *ingens* XII 894.

Mr. PAPILLON's edition embodies, in a serviceable and attractive form, the results of most of the recent Virgilian criticism.

HENRY NETTLESHIP.

PROPERTIUS IN 1881 AND 1882.

Select Elegies of Propertius, with Introductions, Notes, and Appendices, by J. P. Postgate (Macmillans, 1881, pp. cxlviii, 272).

Propertius in 1880 *with some new Emendations, J. P. Postgate.* (*Transactions of the Cambridge Philological Society,* I pp. 372–86, 1881, London, Trübner.)

Beiträge zur Berichtigung der Elegien des Propertius, J. Vahlen. (*Monatsbericht der königl. preuss. Akademie der Wissenschaften zu Berlin,* 1881, pp. 335–362.)

Quaestionum Propertianarum specimen, L. Polster. Programm des königl. Gymnasiums zu Ostrowo, 1881, pp. 17.

Zu lateinischen dichtern, E. Baehrens. (*Fleckeisen N. J. für Philologie,* 1881, p. 408–410.)

Quaestiones Propertianae, scr. R. Scharf. (*Inaugural Dissertation, Göttingen.*) Halle, Nietschmann, 1881, pp. 73.

Zu Prop. II 21. 11 sqq., *R. Bitschopfsky.* (*Wiener Studien* III p. 303, 1881.)

Eine Properzhandschrift, H. Schenkl. (*Wiener Studien* III p. 160, 1881.)

Quaestiones Propertianae (*Dissertatio Inauguralis*), *Carolus Brandt.* Berlin, pp. 50.

Ueber zwei elegien des Propertius von J. Vahlen. (*Aus den Sitzungsberichten der königlichen Akademie der Wissenschaften zu Berlin vom Jahre* 1882, p. 263.)

Quaestiones Propertianae II, *J. Weidgen.* (*Progr. des königl. Gymnasiums.*) Coblenz, 1882.

Kritische Bemerkungen v. Guido Kühlewein. (*Festgruss dem Dr. H. Heerwagen,* pp. 1–17. Erlangen, 1882.)

Störungen der antiken Buchform: Properz, Th. Birt. (*Das antike Buchwesen,* pp. 413–426. Berlin, Hertz.)

[P]ertianum, R. Ellis. (*Journal of Philology,* XI 174. 1882.)

[C]odicibus Propertianis Dissertatio Philologica, scripsit R. Solbisky. pp. 36. Leipzig, Teubner, 1882.

My own contribution to Propertian studies may be first briefly disposed of. Its contents are as follows:—Introduction on the Life and Works of Propertius (Ch. I Life and Character,

Ch. II Works and Style, Ch. III Grammar and Vocabulary, Ch. IV Metre and Prosody, Ch. V Literary History); *Fasti* Propertiani; Text (about 30 elegies); Notes; Table of the Relations of Cornelia; Appendix *A.* Manuscripts and Comparison of Readings with those of Baehrens' and Palmer's edition; Appendix *B.* On *fulcire* and its cognates; Appendix *C.* Comparison with the numbering of other editions; Index to notes. I take this opportunity of acknowledging the numerous appreciative and helpful criticisms of my book. I must mention in particular those of Prof. ELLIS in the *Academy* of July 9, 1881, Prof. PALMER in *Hermathena*, No. viii p. 326, 1882, and of Dr. MAGNUS in the *Philologische Wochenschrift* of Sept. 9, 1882; and in the *Athenaeum* of Sept. 3, 1881, and the *Spectator* of Dec. 3, 1881. I also take the opportunity of correcting some errata which had escaped me. P. xxiii (note 2) *for* II 8. 3 *read* II 8. 39, p. xl *l.* 17 *for* allayed *read* alloyed, p. lvi, note 1 (end) *for* Argynnus *read* Argennum, p. cxxiv *for* alteration *read* alternation, p. cxlvii (margin) *for* Petrarch and *read* Petrarch etc. *Text*: *p.* 42 *v.* 80 *for* reddita *read* credita. *Notes*: p. 94 *n.* on *v.* 14 line 7 *for* untried *read* unfelt, *p.* 105 *n.* on *v.* 8 last line *for* land *read* hand, p. 133 *n.* on *v.* 22 line 3 *for* texts *read* stems, *p.* 138 *v.* 14 *for* 'nymphs' *read* 'nymph,' *p.* 163 foot-note *for* G. T. *read* W. T., p. 165 *n.* on *v.* 47 *for* hunc *read* hic, (the same mistake occurs in the text,) *p.* 180 *n.* on *v.* 57, *for* ear *read* car, p. 205 *n.* on *v.* 52 *for* perfidia *read* perfida. Index: p. 264 prefatory note *for* line *read* verse, col. 2, l. 3 *for* scribendo *read* scribendi, p. 266 col. 2 euertere should be auertere and is consequently out of its place, 267 col. 1 *s.v.* forma the second reference should be 206. 61. On p. xxxii of the preface, note 1, the reference to the pseudo-Donatus would have been better omitted. On p. 191, note on v. 6, the Greek illustration should be expunged. It illustrates nothing but infatuation.

Nor need I say much about my review of Propertian literature in the TRANSACTIONS of 1880. It consists of eleven pages on the books published in that year, to which is subjoined a sort of appendix of four pages more, containing emendations and critical observations on about twelve passages.

In these *Beiträge* Herr VAHLEN gives an account of the changes which he introduced into Haupt's text of Propertius (1879)[1] and the grounds which induced him to make them. In the course of this he is led to speak of Baehrens' MSS. (of which he seems to have formed a too favourable opinion) as compared with the Neapolitanus and Groninganus (G), the interpolated character of which latter he shows by several examples. He deals with the following passages (Haupt's edition) I 4. 4, I 14. 4, II 18. 5, II 27. 13, IV 10. 20 (where he quotes other exx. of the accumulation of final *a*). In I 2. 7 he reads *quo submittat*, taking the *quo* with *melius* (= *quanto melius*) after Lachmann *Lucret.* p. 226. He places a full stop at *uias* and in *v.* 13 retains the MSS. *litora natiuis* persuadent *picta lapillis* for *persuadent se picta* (*esse*)—an improbable proposal, not sufficiently supported by Vahlen. In II 16. 12 he reads *una* with N. and defends it by a somewhat indiscriminate collection of passages. In II 2. 28 he would give *peraeque* with N (rightly). He departs from the MSS. in the following cases: II 10. 25 *culmen* (MSS. *carmen*, which is better, see my note on the passage), III 10. 25 *conuicia* for MS. *conuiuia* (rightly). In some cases he has abandoned Haupt's emendations for the received text, as I 15. 8; II 10. 25 *nondum etiam* (H. *etenim*) and rightly so; although so common a phrase as *nondum etiam* does not require Vahlen's array of illustrations. So in I 6. 4 *domos Memnonias* which he well illustrates by III 13. 3–8 *clausas—pudicas* (H. *puellas*: other changes of H. here might have also been abandoned with advantage). In II 13. 47 he reads quis (nom.) *tam longaeuae minuisset fata senectae Gallicus Iliacis miles in aggeribus?* making it a wish; but query? In IV 8. 88 he keeps *respondi* which he illustrates from Seneca *de ira* III 6. 3, I 5. 5. In I. 3. 16 he keeps *et arma*.

Emendations which he does not put in the text are IV 4. 55 *si posces* for *sic hospes* (?), III 8. 19 *in iurgia uertas* (?), II 25. 33 *sepelire* (?), II 32. 56 *at* (for *et*), also suggested by others, II 26.

[1] I take this opportunity of assuring Dr. Magnus that my taking no notice of this edition (which appeared to him so surprising) was due to its being a bare text with no critical apparatus.

49 *nam* (?), II 32. 36 *prius* for *Parim* (?). Vahlen's paper concludes with a mention of some transpositions which he regards as necessary, II 9. 3–16 and III 8. 9–26.

Herr POLSTER's '*Specimen*' is worth attention. Amongst the best of his proposals is the suggestion that in III 3. (Teubner text 1880) *v.* 8 *regiaque Aemilia uecta tropaea rate,* which he refers to Aemilius Paulus, and *v.* 12 *anseris et tutum uoce fuisse Iouem* should change places, a change which in any case improves the chronological order of the events. In IV 3. 7 he would read *te modo uiderunt* mitratos Bactra *per ortus et modo munito Neuricus hostis equo,* a very tempting conjecture. In IV 4. 39, 40 *quid mirum in patrios Scyllam saeuisse capillos candidaque in* s(a)euos *inguina uersa canes* he proposes *senos,* the best *conjecture* that has been made here. See however for the text my Propertius Introd. p. lxv note. In IV 11. 26 he is again ingenious, reading *fallax* Tantalee o *corripiare liquor* for *Tantaleo.* The change however is not quite convincing. In IV 11. 50 he is possibly right in reading *accessu* for *assensu,* though he dwells too much on the fact that *adsessu* is a ἅπαξ λεγόμενον. In 53 of the same elegy he reads *cui sacratos* for *cuius rasos.* In IV 2. 43 *caeruleus cucumis tumidoque cucurbita uentre me* necat *et iunco brassica uincta leui* he reads *decet,* comparing IV 4. 53 *te toga picta decet,* IV 3. 34 *et Tyria in radios uellera* secta *suos* he reads *serta,* comparing Ov. Met. 6. 56. In IV 8. 13 *si* tulerint *castae* is certainly an improvement on *si fuerint castae*; but it is a case in which it is impossible to decide. He concludes with two suggestions on Tibullus, one, a plausible defence of the MS. reading IV 5. 11 mane *Geni, cape tura libens* which he contends is the adj. *manus,* and one, in which the inevitable Nemesis appears, on II 1. 67 *inter ăgnos,* which might be considered if it would scan. Polster's work, of which the above are selections, is marked throughout by ingenuity and attention to palaeographical probability.

Herr BAEHRENS proposes to alter II 33. 9 *cum te iussit habere puellam cornua Iuno,* III 6. 25 *non me moribus illa sed herbis improba uicit,* and IV 7. 41 *et grauiora rependit iniquis pensa*

quasillis because of the absence of a strong caesura in the 2nd foot. I wonder who will follow him. In III 22. 6 *nec desiderio, Tulle, mouere* meo he wishes to read *tuae*, sc. *urbis*. This could hardly mean anything but 'regret for your inamorata.'

Herr SCHARF'S *Quaestiones Propertianae* shows the qualities which characterize the average German inaugural dissertation. He divides his subject into the following parts: I. *De poesis Propertianae ratione et consilio* (1–11). II. *Discrimina quae intercedunt inter libros singulos* a) *De argumentis* (11–43) b) *De uersuum arte* (43–45). III. *Causae a quibus repetendae* (sic) *sunt librorum inter se discrimina* (45–61). IV. *De libri V. elegiarum compositione* (61–73).

Herr BITSCHOPFSKY wishes to read in II 21. 11 f.

Colchida sic hospes quondam decepit Iason.
eiecta est. tenuit namque Creusa domos.

There is nothing new in this except the plural (for which he cites I 6. 4, III 11. 12, IV 11. 40). The sentiment is well illustrated from Eur. Andr. 155 sq., 34 sq.

Herr SCHENKL calls attention to the *Codex Corsinianus*. It agrees in general with D V (Baehrens) and is therefore 'worthless' as an authority: it has however many agreements with the corrections in V and again many divergencies. It thus represents an older tradition than V and comes nearer to N (the Neapolitan), regarding the place of which Schenkl agrees with Leo's paper in the *Rheinisches Museum* of 1880.

Herr BRANDT begins with a defence of the readings of N in a number of passages where Baehrens has attacked it, which is in most instances successful though not strikingly original. Then (p. 14) he shows that N has preserved the right reading or traces of the same in several instances where the reading of the Groninganus (G) has been adopted by critics, e.g. in II 1. 31 *aut canerem Aegyptum aut Nilum cum attractus in urbem septem captiuis debilis ibat aquis* he finds *ah tractus* in *attractus* and compares I 11. 5 *ah ducere* where N has *adducere*. He next argues in favour of its superiority to Valla's *codex*, taking the four passages II 22. 48, III 7. 22, IV 1.

73, IV 4. 55. In the first passage he wishes to read *cur recipi quam non nouerit ille uetat?* N having *cur . . . quae non . . . uetat.* In part III (p. 20) he argues against Lachmann's five book theory and his assumption of hiatus in II 6. In the fourteenth section (p. 25) he discusses the dates of the several books and well points out the difference of the metrical treatment in the second and third (p. 27). The 5th section deals with the last book, the elegies composing which he examines in detail. He defends IV 10. 5 *imbuis exemplum palmae* by III 14. 5, IV 11. 80 etc. On *vv.* 43, 44 of the same poem he suggests that *illi* refers to Claudius. The dissertation concludes with some transpositions in the *Paetus* elegy II 26. 31, 32 and II 34 and emendation of I 11. 21 *an mihi non maior* cara *custodia* matre es? for *carae matris,* and of II 22. 44 *aut si es dura nega. sin es non dura uenito. quid iuuat* haec *nullo ponere uerba loco?* for *et.* Brandt's work is careful and thoughtful throughout. But the subjects of his dissertation are now very hackneyed.

Herr VAHLEN first discusses I 8. He now rejects Scaliger's proposal to interchange the places of couplets 15, 16, and 13, 14 and reads *ut* instead of *et* in *v.* 15. His arguments are inconclusive. He would have it that the natural divisions of the first part of the poem 1–8, 9–16, 17–26 or 8, 8, 10 lines respectively, is a strong argument. Yet quite as natural divisions are 1–8; 9–12, 15, 16; 13, 14, 17–20; 21–26, viz. 8, 6, 6, 6 lines respectively. He does not state the case for the transposition, which he admits however gives a good syntax, fairly. It is not correct to say that this connexion of *patiatur* with *aura* involves or assumes the suppression of an almost indispensable intermediate step in the conception. He gives the meaning of the lines as 'Möge kein feindseliger Windhauch meine Bitten verwehen und *wenn du absegelst* mich am einsamen Strande festgebannt dich grausame rufen lassen;' but he leaves out of sight the fact that the hostile wind that makes light of Propertius' prayers is regarded as the *same* wind which leaves him to complain on the shore. Again *tales uentos* are not 'die jetzt wehenden ungunstigen Winde,' but the *aurae inimicae* to Propertius, as

I have pointed out elsewhere. He is more successful in defending the voc. *praeuecta* in *v.* 19. On 22 he propounds a view of *uerba querar* taken absolutely, which is in independent agreement with mine. In II 1. 5 *siue illam* Cois *fulgentem incedere* cogis, a passage which he discusses with great minuteness, he defends the MS. reading, taking *cogis* in the sense of causing or something of that kind, and as referring only to the result. He compares Hor. Ep. I 9. 2, II 1. 226, etc. His arguments are worthy of attention; but they hardly reach the point of conviction. Lastly (p. 279) he defends the genuineness of II 34. 37, 8 *Theseus infernis, superis testatur Achilles hic Ixioniden ille Menoetiaden.*

Herr WEIDGEN discusses twelve passages of the last two books. Perhaps his most fortunate proposal is to read in IV (V) 9. 42 aspicite *haec fesso uix mihi* tecta *patent* for *accipit . . . terra patet,* though here *tecta* must be called doubtful. Where the words occur again in *v.* 66 he would read *accipit. haec fesso* nunc *mihi terra patet.* In IV (V) 4. 55 he would read si capies, patria metuar *regina sub aula,* the latter part of which is ingenious. In III 18. 3 (IV 17) 31 he would read *ut tibi—nauta* sinas *hominum qui traicis umbras —hac animae portent corpus inane* citae, comparing I 19. 16. In IV 9. 24 he proposes *lucus ubi umbroso segregat* (for *fecerat*) *orbe nemus,* an unnecessary emendation, as indeed is shown by a passage which he quotes himself, Ov. A. A. III 689 *silua nemus non alta* facit. His proposals are sometimes much too rash, e.g. IV (V) 4. 55 for *a duce Tarpeio* he would read *hac uice turpe Iouis.*

Herr KÜHLEWEIN has observations and emendations on about 14 places of Propertius of which the most likely are *intexta* for *intecta* IV (V) 11. 7 and *Atossa* (referring to Xerxes' army) for *Etrusca* III 4. 1 (L. Müller's text) *non tot Achaemeniis armatur* Atossa *sagittis.* In III 30. 35 he wishes to read *quamquam Idaea parens* (Cybele) for *quamvis Ida parens* and defends the proposal at great length.

Following out his views upon the 'ancient book' with a view to Propertius, Herr BIRT seeks to show that the

traditional division of four books is erroneous and that the poems should be divided into a single book (*Cynthia Monobiblos*) and a collection of four books (τετράβιβλος σύνταξις) which were published together. The theory has a good deal to recommend it. Besides the arguments adduced by Lachmann in favour of a five book arrangement which Birt reinforces, e.g. the argument from the subject of II 13 *sed tempus*, etc. (on which however Birt lays too much stress[1]) and the inordinate length of book 'II,' it has the advantage of explaining the curious title *Monobiblos*, which no doubt represents a correct tradition as it appears in the Martial lemma, and also of accounting (which Lachmann's theory does not) for Nonius' quotation of *iam liquidum nautis aura secundat iter* (III 21. 14) from the 3rd book. It is curious that the *Cynthia* was much less known than the *Tetrabiblos*, which supplies 11 out of the 12 quotations from the grammarians. The following table represents the traditional order and that of Lachmann compared with that of Birt:

Traditional Arrangement.	Lachmann.	Birt.
I	I	Cynthia Monobiblos.
II	II, III (incomplete)	Tetrabiblos I, II (incomplete)
III	IV	do. III
IV	V	do. IV

In order however to estimate properly the force of Birt's arguments it would be necessary to consider his book as a whole; and to do this is foreign to our present purpose.

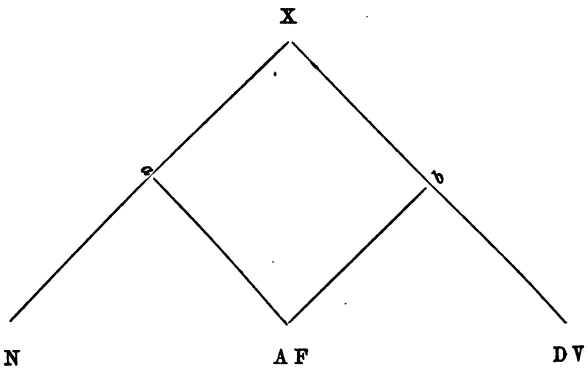
[1] His transposition of 7, 8 after 20 is unnecessary, as *quando* can well mean *quoniam*, and there is no need to trouble about the characteristic Propertian exaggeration in *extrema*.

Mr. ELLIS's *Propertianum* is a proposal to read *lamosis* 'boggy' for the first word in IV (VI) 7. 81 *ramosis Anio qua pomifer incubat aruis* for the *pomosis* of the edd. *spumifer* he regards as 'beyond doubt.'

Herr SOLBISKY's dissertation reached me late and has only been able to receive a cursory examination. So far as I can judge from this, it is a production which is well abreast of recent criticism and well worthy of consideration. He takes Baehrens' nomenclature of the MSS. and discusses the following points in regard to them. I. *De fide familiae* AF, under the three following heads: 1) (A)FN *uerum seruauerunt*, DV *grauioribus corruptelis aut interpolationibus deformatis*; e.g. I 17. 25 *candida felici soluite uela* choro AFN, *noto* DV. Then he adds *nonnulli loci ubi uestigia tantum ueri seruata sunt in* (A)FN, *altera familia ab integritate magis deflexa.* 2) DVN *praeferendi sunt libris* AF *aut corruptis aut interpolatis*, e.g. I 1. 13 (D)VN *uulnere*, AF *arbore.* He goes on: *nonnullis locis aut* D *aut* V *ad alteram stirpem* AF *prauam scripturam exhibentem deflexus est*; e.g. in II 12. 92 *nec quisquam ex illo uulnere sanus* abit VN rightly, but FD *erit.* 3) F *solus paucissimis locis genuinam lectionem praebet*, e.g. II 15. 25 *atque haerentes sic nos uincire catena* uellet *uti nunquam solueret ulla dies* where F alone has *uellet.* The second division of the dissertation is entitled *De auctoritate Neapolitani et familiae* DV and embraces the following subdivisions. 1) N preserves the true reading or traces of it (a) against the other MSS. (b) with F^2 V^2 as in III 13. 47 *minuisset* (c) with F^2 in a few places e.g. II 24. 10. 2) DV(A)F have preserved the true reading or traces of it where N is corrupt, e.g. III 18. 24 *scandendast* torui *publica cymba senis.* The next deals with the places where N shows a lacuna in which, rightly as I think, he maintains that too much weight has been attached to the lacunae. 3) Contains cases where DV has the true reading as against N(AF); e.g. I 8. 7 *pruinas*, N *ruinas.* V has the right reading by itself in III 3. 42 *nil tibi sit rauco praeconia classica cornu flare nec Aonium* cingere *Marte nemus.* In two places IV 11. 25 *laxa catena*, F *lapsa* and IV 11. 70 *aucturis, uncturis* DV,

nupturis F, DV are nearer to the true reading than F. In fine Solbisky thinks *crisin Propertianam niti Neapolitano et familia DV.* He gives N the place of honour and places the consensus of DV next. AF he considers to be made up from the source of N and the source of DV and to be of little importance.

He then gives the following stemma:—



An *index locorum* concludes the dissertation.

J. P. POSTGATE.

TOPOGRAPHICAL INVESTIGATIONS

IN

GREECE & WESTERN ASIA IN 1881 AND 1882.

---

1. *Report on the Investigations at Assos*, 1881, *by Joseph Thacher Clarke: with an Appendix, containing Inscriptions from Assos and Lesbos, and Papers by W. C. Lawton and J. S. Diller.* Boston, 1882.
2. *Die Ausgrabungen zu Olympia: Theil V. Uebersicht der Arbeiten und Funde vom Winter und Frühjahr* 1879-80 *und* 1880-81. Berlin, 1881.
3. *Ueber die Lage von Tigranokerta: von Eduard Sachau.* Berlin, 1881.

1. Among the many important sites which present themselves for investigation in the neighbourhood of the Aegean, that which has been selected by the American Exploring Expedition as the field of their operations is the city of Assos, in the south of the Troad, on the Gulf of Adramyttium, opposite the north coast of Lesbos, and beneath the spurs of Mount Ida. The justification of this choice is to be found in the remarkable position of the place, which attracted attention "even in antiquity among a people who found nothing remarkable in the elevation of the Acrocorinthos or the Acropolis of Segesta"; in the importance of the fortifications as monuments of Greek military engineering, which is so great that, "were their publication to be the only result of the expedition, the undertaking would be amply repaid"; and, above all, in its works of art, which "illustrate, as does no other series of connected works, the gradual Hellenization of Oriental types and artistic methods."

The report before us is mainly devoted to the general description of the place, and to the excavation of the temple, while during the present year the fortifications are to be

thoroughly investigated. The ruins of Assos occupy a volcanic crater, on the summit of which was the Acropolis, while from this the ground descends to the sea in a succession of terraces, separated from one another by precipitous cliffs. Its break-neck position laid it open to a sarcasm of the Athenian wit, Stratonicus, preserved for us by Strabo, who said, adapting a line of the sixth book of the Iliad—

Ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι.

The summit, besides being naturally steep at the sides, was escarped, and by the construction of enclosing walls was rendered impregnable. A fissure in the rock formed a natural well, and at this point deep cisterns were excavated. Thus nature and art combined to make it a stronghold. At different points between this and the sea were a stoa and a theatre, and below the town a mole projected into the sea, which secured to the place a monopoly of the export and import trade of the Southern Troad, and was thus the great source of its prosperity. At the same time the cornucopia on the coins of Assos testifies to the fertility of its territory.

The temple, which was most probably dedicated to Athena, stood on the Acropolis, and seems to have been the only public building in that area. Its position was singularly imposing, for "the peak rose so steep, that, standing within the peribolos of the fane, one could look down into the holds of the vessels in the port beneath." It was constructed in an archaic Doric style, and is the only known Doric peripteral temple in all Asia Minor, with the exception of that of Athena Polias, recently excavated at Pergamon, which was built at a much later period. One noticeable point about it is the remarkable similarity of its dimensions to those of the Theseium at Athens. Mr. Clarke gives a restoration of the front. But the sculptures of its epistyle and metopes are its greatest treasures. Thirteen reliefs of this series are already in the Louvre, having been removed to Paris in 1838, but eight more have now been discovered. The subject which they represent is believed to be some part of the story of Heracles, and among the figures are introduced both winged sphinxes and centaurs whith human forelegs. The latter

feature, which has been so fully treated by Mr. Sidney Colvin in his paper "On Representations of Centaurs in Greek Vase-painting," in the "Journal of Hellenic Studies for 1880," is sufficiently common upon early painted vases and engraved gems, but had not before been discovered in monumental stone-carving. In other respects, also, these sculptures, which are at once archaic and original, are of great value in the history of Greek art.

Another object, which attracted the attention of the American archæologists, is "the only known example of an ancient Greek bridge." To say this is to take for granted that the bridge of Xerocampo, in the valley of Sparta, which is arched and composed of polygonal stones, dates from Roman times; and this seems probable, notwithstanding that the polygonal style is usually characteristic of Hellenic work of an early date. In the bridge at Assos the principle of the lintel has been consistently carried out. A number of the piers which supported it have been discovered, and in one place the stone beams of the platform are still in position.

The value of this book is greatly enhanced by the numerous and excellent plans and views that accompany it. It also contains a valuable essay on sites in the Troad by Mr. Lawton, in which it is suggested that further excavations should be made on the Bali-dagh or Hill of Bunarbashi, and a complete account of the geology of Assos by Mr. Diller.

2. This is the fifth and concluding part of the publication of the discoveries of the German Government's Expedition at Olympia. The whole of the area of the Altis, or consecrated enclosure, has now been laid bare, and within it one important object, which had hitherto escaped the excavators, was found at the end of 1879, viz. the great altar of Zeus. The foundations of this were brought to light, not far from the centre of the Altis, halfway between the temple of Zeus and the Metroum. The German archæologists are thus able to say, "The Altis of Olympia is now at last unrolled like a manuscript, which, though often written over, and containing many blank or damaged places, yet on the whole lies complete

before us." But the principal excavations of this later period were made outside the consecrated area. Near the south-west angle was discovered the most extensive building that existed at Olympia, though its name is not known—a square edifice, with a central court, and an outer corridor in the Ionic style. Northward of this, between the west wall of the Altis and the river Cladeus, is the old Byzantine church, which is believed to stand on the foundations of the studio of Phidias. Excavations on the northern side of this brought to light a court containing a spring, and by its side a circular Heroum. The Palaestra, which lies between the north-west portion of the Altis and the Cladeus, was further cleared of rubbish, and the corridors on two sides of the Gymnasium, which stood further to the north, were exposed to view. At the south-eastern angle a building called the Leonidaeum was excavated. But perhaps the most important discovery in the outer area was that of the arrangements for starting the competitors in the foot-race. At the entrance of the Stadium, which is near the north-east corner of the Altis, a threshold of white limestone was found, with holes at intervals for posts, by means of which a row of separate starting places was formed, one for each of those who entered. Ground-plans of these are given, and with them a plan and section of the private entrance from the Altis into the Stadium. The Stadium ran, not, as was supposed previously to excavation, in a line with the eastern wall of the Altis, but at right angles to it, in an easterly direction. To the south-east and east of this, between it and the Alpheus, was the Hippodrome. It is the principal disappointment in the discoveries, that all trace of this place, so important in the celebrations at Olympia, has vanished. But such is the case; for in the course of the middle ages the river changed its course, first advancing towards Olympia, and then retiring again; and in so doing it carried away most of the ground in that direction. In respect of statuary, the principal discoveries that were made during the last two campaigns were the foot of the Hermes of Praxiteles, and the head of the infant Dionysus whom he was carrying, though the features of the latter are somewhat mutilated.

Photographs of these are given, and also of heads of several figures from both the eastern and western pediments of the temple of Zeus. As in former issues of the results of the explorers' discoveries, the letterpress and illustrations are accompanied by a ground-plan of the excavations; and while those which have previously appeared have a value of their own in describing the progress of the work, this one has the most permanent interest, as showing the entire work, when completed.

3. Professor SACHAU, when travelling in Syria and Mesopotamia in the winter of 1879–80, undertook to investigate the site of the later capital of Armenia, which had been up to that time one of the most disputed points in ancient geography. Sir H. Rawlinson, and Kiepert following him, had placed Tigranocerta at Tel Abad near the Tigris; others at Diarbekir, and elsewhere. The ancient authorities on whom Prof. Sachau mainly relies, and whose statements in his opinion have not hitherto had sufficient weight attached to them, are Strabo and Tacitus. He proves that Tigranocerta was situated in Mesopotamia, and by determining the boundaries of that country shows that Diarbekir lay outside of them. The part of the Taurus range which was south of Diarbekir was called Mount Masius, and Tel Abad was situated in a valley in the heart of that range; but Professor Sachau is opposed to its claims, because Strabo states that Tigranocerta and Nisibis were under Masius, and this in the case of Nisibis certainly means that it was in the level ground at its foot. He ultimately fixes the site of Tigranocerta at a village called Tel Ermen, a little distance to the south-west of Mardin, at which considerable remains of antiquity are found, and the position of which exactly corresponds to the data given by Tacitus, viz. that it is thirty-seven miles from Nisibis, and on the banks of a river. This site he considers to be favourable for a capital, and to correspond to the account of Lucullus's campaign in those parts which is given by Plutarch and Appian. Apparently we are forbidden to look for greater certainty than this, for Prof.

Sachau holds out little hope of discovering evidences of the early history of the place by excavation, owing to the shortness of the period during which the city flourished.

The *Journal of Hellenic Studies* for 1881 contains two papers by Mr. W. M. RAMSAY, entitled, "Contributions to the History of Southern Aeolis"; and in the same journal for 1882 are "Studies in Asia Minor" by the same writer, relating to (1) the Rock-Necropoleis of Phrygia, and (2) Sipylos and Cybele.

In the *Mittheilungen des deutschen Archaeologischen Institutes in Athen* for 1881 is found an account by Herr TREU of the excavations on the site of Tegea made by Signor Cavadias, and his discovery of the foundations of the temple of Athena Alea, together with a description of the works of art, some of them from the pediment of the temple, which have been found at that place.

H. F. TOZER.

ENGLISH ETYMOLOGY IN 1881 AND 1882.

1. *An Etymological Dictionary of the English Language. By the Rev. Walter W. Skeat.* Oxford, Clarendon Press, MDCCCLXXXII. pp. xxviii. and 799. 4to. £2 4*s*.
2. *A Concise Etymological Dictionary of the English Language. By the Rev. Walter W. Skeat.* Oxford, Clarendon Press, 1882. pp. xii. and 616. 8vo. 5*s*. 6*d*.
3. *Contested Etymologies in the Dictionary of the Rev. W. W. Skeat. By Hensleigh Wedgwood.* London, Trübner & Co., 1882. pp. viii. and 193. 8vo. 5*s*.
4. *Folk-Etymology, a Dictionary of Verbal Corruptions or Words Perverted in Form or Meaning, by False Derivation or Mistaken Analogy. By the Rev. A. Smythe Palmer.* London, George Bell & Sons, 1882. pp. xxviii. and 664. Large 8vo. £1 1*s*.

I WAS unwilling to decline Mr. Postgate's invitation to contribute a "*review of what has been done in English Etymology in the years* 1881, 1882," for the TRANSACTIONS, though I was conscious of not being able to do justice to the task in its full compass. I hope I shall be pardoned for taking no notice of the new editions of the various "*Etymological and Pronouncing Dictionaries*" for school and other purposes: the public Libraries of Berlin buy such books only exceptionally, and for my part I think I can spend my money more profitably. But it seems to me a more serious matter that I cannot give a summary of what is to be found scattered in periodicals; but even if I had found the necessary time, it would nevertheless have been an insuperable obstacle, that most numbers of them are at present

neither on view in the periodical-rooms of our Libraries, nor on the shelves, but are inaccessible while waiting to be bound.

The importance of SKEAT's etymological labours has been unanimously recognized by critics. Whoever wishes to pronounce judgment on them must not think so much of the corrections which they have already received in detail and still must receive, as of the quantity of good which they contain, as compared with the works of Skeat's immediate predecessors. Of these the best was undoubtedly the Etymological Dictionary of E. Müller; but even this cannot claim independent merit. One can hardly say more in its praise than that it is a careful English etymological index to Grimm, Diez, Mätzner, Koch, etc. Between Skeat and Wedgwood, however, the difference is enormous!

The first praiseworthy point in Skeat is the clear arrangement of his material. After the word in question follows first a brief definition of its meaning. After that the reader finds indicated in brackets by means of regular abbreviations, whether the word is genuinely English, *i.e.* whether it is the continuation of an originally Germanic expression, or if this is not the case, from what language English has borrowed the word. If in that language also it is not original, it is indicated by one and sometimes several abbreviations, by what stages the word has found its way into the language from which English took it. Skeat rightly draws attention to this point, p. ix. Then follow quotations, intended to show which were the older forms, and in the case of borrowed words when the word gained a footing in English: in doing so Skeat has rightly seldom contented himself with the quotations of others, but has verified them whenever he could. He has intentionally made an exception only in the case of Shakspere, by generally trusting to Alexander Schmidt's Lexicon. Every one who knows this excellent work, will allow that he could do so with a good conscience. Skeat next cites in the case of genuine English words, the identical or related words of the other Germanic or Indo-European languages, or in the case of borrowed words, their previous history. At

the end of every article he points out kindred English words, collects derivatives, rejects obvious but false etymologies, etc., as the case may be. Only we fail to find in the case of words, whose origin is not at once plain, a statement as to the scholar who was the first to propose the etymology given. At the end of the book, besides corrections, various useful lists are given: 1) Prefixes, 2) Suffixes, 3) Aryan roots, 4) Words arranged according to their origin, 5) Examples of *Lautverschiebung* (Grimm's Law), 6) Homonyms, 7) Doublets.

In the smaller book Skeat has omitted the quotations and complete explanations, but has always given everything that is essential, so that it ought to suffice for every one except specialists. The arrangement is different, in so far as kindred words stand next each other; but references in alphabetical order are always to be found.

Whether Skeat was always obliged to go so far back as he has, admits of a difference of opinion. It seems to me remote from the function of an English etymological dictionary to trace not only the native, but also the borrowed words to their (as is now pretty generally believed) somewhat problematical roots.

The great pains, which Skeat has spent on this portion of the work, would have been more profitably applied in clearing away further difficulties, which concern the etymology of English as such.

In his observance of phonetic laws Skeat far surpasses all his predecessors, though here and there even he has overridden them. In particular the Keltic etymologies stand in need of revision.

After these general remarks I beg to make a few comments on single articles, as they presented themselves to me in using the book.

Angel. Skeat assumes this to be Old Engl. *engel, ængel,* but in that case the word would now be *engle,* as *e.g.* Old Eng. *angel* has given Mod. Eng. *angle.* The pronunciation of the *g* in Mod. Eng. *angel* and the Mid. Eng. form *aungele* prove that the word *engel* derived directly from the Latin was afterwards superseded by the corresponding French word (*angele, angle,* now *ange*).

Bid. Skeat separates *bid* "to pray" from *bid* "to command;" the latter, which according to him ought properly to be *bead*, he refers to Mid. Eng. *beden*, Old Eng. *bêodan*, and only the former to *biddan*. I do not think that this is correct. In form, both words *bid* coincide perfectly and can according to phonetic laws be referred only to *biddan*, which, similarly to Old Norse *biðja* and M.H.G *biten*, has also the meaning "to *command*" (heissen). The result of this circumstance was that in Mid. Eng. the forms of the two verbs *biddan* and *bêodan* got merged into one, and that also in Mod. Eng. it is *to forbid* where in Mid. Eng. it is *forbeden* and Old Eng. *forbêodan*, so that in form it is Mod. H. G. *verbitten*, though in meaning it corresponds to Mod. H. G. *verbieten*.

Biestings. Phonetic laws prevent us from identifying this word with Goth. *beist*. Goth. **biust* or **biusts* would correspond to Old Eng. *bêost*. J. Schmidt in Kuhn's Zeitschrift 26, 347 note, compares πυετία, πυτία and Skt. *pīyūsha*.

Clothe. "Not found in A.S.," says Skeat. But the Lexx. give the participle *gecladed* from the Northumbrian Gospel Glosses Marc 5, 15 "*vestitum gecladed vel gegerelad*," from which North. *clâdja*, West. S. *clâðjan* follows. This gives Mid. Eng. *clathen*, *clothen*, Mod. Eng. to *clothe*. But besides that there is also found Old Eng. *clæðan*. In the Gloss. to the North. Gosp. Bouterwek quotes *clæða*, referring to Matt. 25, 36, where we find *operuistis* glossed by *gie clæðdon vel wrigon*. *Clæðde* could become by assimilation *clædde*, *clædde*, as *cyðde* from *cyðan* becomes *cydde*, *cydde*. As then *lædde lædde* became Mid. Eng. *ladde* and *ledde*, and the latter again became Mod. Eng. *led*, so also *clædde* became Mid. Eng. *cladde* and *cledde*, the former of which became Mod. Eng. *clad*, which accordingly presupposes another Infinitive than to *clothe*.

Crowd (1). Mod. E. *crowd*, Mid. E. *crouden*, cannot possibly come from O.E. *crêodan*, which again would have yielded Mid. E. **creeden*, Mod. E. **creed* (*cf. e.g.* crêopan, creepen, creep). I have already expressed my opinion elsewhere, that, the only known form in the present tense being *crýðeð*, we should follow Stratmann in assuming *crûdan* as O.E. Inf.

Faith. "*The suffix* -th *was added after the adoption of the word, in order to make it analogous in form with* truth, ruth,

wealth, health, *and other similar sbs.*" So Skeat. I only need to refer to Varnhagen in the *Anzeiger für deutsches altertum*, ix. 179, where he collects several examples of Engl. þ or *th*=Lat. *d*, *t*. I add *asseth* (*cf.* Skeat s.v. *assets*), and O.E. *seonoð*=Lat. *synodus*.

Fallow. "*The* G. fal-b *as compared with* fal (fahl) *shows that* fall-ow *is an extension of* fal=pal *in* pale." This is based on a misunderstanding of the German forms. New H.G. *fahl* is the successor of M.H.G. *val*, which again, by the M.H.G. law for unaccented *e*, stands for *vale*, which again, according to rule, stands for O.H.G. *valo*, the *o* of the termination growing out of *w*. But the other N.H.G. form owes its origin to a *casus obliquus*, e.g. *falbes*, which stands for M.H.G. *falwes* (*cf.* N.H.G. *schwalbe*=M.H.G. *swalwe*). Therefore *fahl* like *falb* presupposes the stem *falwa*.

Fledge. Phonetic laws do not allow a derivation of *flegge*, *fligge*, from Old Norse *fleygr*. Ettmüller quotes without any proof "*flycge, adj. id quod uolare potest.*" Even were the existence of the word never to be established, we should, I think, nevertheless be obliged to assume such a one=O.H.G. *flucchi*, M.H.G. *vlücke*, N.H.G. *flügge*. Mid.E. *flegge* is then the Kentish form.

Forehead. This word is found as early as the O.E. period, *cf.* Bosworth-Toller under *forhêafod*.

Giddy. Skeat quotes examples only from Mid.English, and remarks expressly, "*The A.S.* gidig *is unauthorized, being only found in Somner's dictionary.*" In Bosworth-Toller also there is only a reference to Somner. But the word is found in the Glosses to Aldhelm de virginitate, published first by Mone and then by Bouterwek: *þaene gidigan. i. vecordem* (Haupt's *Zeitschrift für deutsches altertum* 9, 520b). Against the derivation of *giddy* from O.E. *gidd* song, *giddjan* sing, which Skeat accepts without hesitation, there is 1) the meaning of O.E. *gidig*; 2) the circumstance that in O.E. and Mid.E. the word is written with only *one* d; 3) the circumstance that the *g* in the adjective does not become *y* in Mid.E.

Goad. Skeat rightly takes the word = Mid.E. *gode*, O.E.

gâd. He adds, however, "*We find also* gadu, *a goad,*" and quotes Grein to show this. From the references in Grein, however, no *gadu* follows: they all correspond with *gâd*, which is therefore without doubt to be taken as their nominative. Skeat then further states that *gâd* stands for *gasd*=Old Norse *gaddr*, Goth. *gazds*. He might quote *mêd* by the side of *meord*. Still in that case not *gâd* but *gêd* would probably have been the result. But I have no doubt that, as Grimm, *Geschichte der deutschen sprache*, p. 641, (¹480), has already remarked, *gâd* is the Longobardic *gaida*.

Look. Skeat, in accordance with the universal custom, regards this word as identical with N.H.G. *lugen*, O.H.G. *luogên*. He remarks: "*The* O.H.G. *verb is said to mean 'to peep through a hole,' mark; and to be derived from* O.H.G. looc, M.H.G. luoc, G. loch *a hole. If so, the* A.S. lócian *is to be connected with* A.S. loca, *a prison, and* loc, *a lock.*" Skeat's last statement is due to the circumstance that he has misunderstood his chief source for older German, Wackernagel's Old German Dictionary. Wackernagel derives *luogên*, to see or look attentively (out of concealment in a cave), from *looc, luoc*, and for the latter he gives as the meaning, "Cave for lying in wait; cave; hole." That *loch* is etymologically connected with *looc, luoc*, he does not say; on the contrary, he connects *looc* with *ligen* (liegen) to lie. Further, I deny the identity of *to look* and *lugen*. The O.H.G. *looc, luog*, I join Grimm (*Rechtsaltertümer*, p. 955) in considering as identical with Old Frisian *lôch, lôg* place, meeting-place, court of justice, and O.E. *lôh* place, spot. The same relation as between O.H.G. *luogên* and *luog* exists between the corresponding substantives in Old Frisian and O.E. and the verbs. Old Frisian *lôgia* marry, be married (*cf.* Lat. *collocare*, which is used absolutely for *in matrimonium*, or *in matrimonio* or *nuptum collocare*), and O.E. *lôgjan* (*gelôgjan* is common), to place, to dispose, to regulate, etc. This is accordingly N.H.G. *lugen*, and so we must regard O.E. *lôcjan* as a different word = Old Saxon *lôcôn*, which occurs in the Strassburg glosses in the compound *umbilôcôn* (Heyne, *Kleine altniederdeutsche denkmäler*, ²93b).

Mule. Skeat refers *mule* to the Mid.E. *mule*, and this again to O.E. *mul*, and this to the Lat. *mulus*, and accordingly describes the word as borrowed directly from Latin. It cannot, however, be doubted, in my opinion, that *mule* is rather to be assigned to the French contingent. The Mod.E. pronunciation of *mule* proves that in Mid.E. *mule* the *u* was pronounced like French *u*, for which reason it can only be French *mule*=Lat. *mula*. So also the final *e* in Mid.E. is explained. In Old English, by the way, *mûl* should be written with long *u*: that is proved not only by Lat. *mûlus*, but also O.H.G. and M.H.G. *mûl*, N.H.G. *maul* and *maultier*. Had not in Mid.E. the word borrowed from French replaced that borrowed from Latin, we should find Mid.E. **moul*, Mod.E. **moul* or *mowl*.

Ruddy. Skeat remarks: "A.S. rudig*, *not found; formed with suffix* -ig *from* rud-on, *the pt. t. pl. of* reódan, to redden." I have made a note of the O.E. adj. out of the Glosses, p. 475a, already quoted under giddy: *purpureus, rubicundus, rudi* (of course for an older form *rudig*). If Skeat says *rudig* is derived from *rudon*, he presumably only means that it has the same vowel as the Plural Preterite of the strong verb. It comes surely primarily from *rudu* 'redness.'

School. Skeat explains it as a doublet of *shoal*. That this is not right has been shown by Sievers in Paul and Braune's *Beiträgen*, I. 418, *cf.* my remarks in the *Anzeiger f. d. altert.* 6, 30. *School*, O.E. *scôl* (not *scôlu*, at least not in the best period), is a word borrowed early (*cf.* O.H.G. *scuola*, N.H.G. *schule*); on the other hand *shoal*, O.E. *scolu*, is a genuine Germanic word=Old Saxon *scola*.

Scold. Skeat considers the verb older than the substantive. "*Not in A.S. Formed from Du.* schold, pt. t. *of the strong verb* schelden *to scold.*" I am not quite sure how Skeat means this. He defines the English word not as "Dutch" but as "Old Low German." He uses this definition according to p. xiv. for "*a not very large class of words, the precise origin of which is wrapped in some obscurity.*" I venture upon an explanation in which I make the substantive my starting-point, as Stratmann gives six quotations for it, while for

the verb there is only one passage. In one of the passages quoted, from a northern text, it is written *scalde:* Stratmann has put a note of interrogation to this form, as I believe, without reason. I identify this *scalde* with Old Norse *skáldi*, which Vigfusson explains as follows, "*a poetaster, a nickname given in Iceland to vagrant extemporizing versemakers . . . the word is never given to really good poets.*" A really good poet is indicated by *skáld*, and it is surely to that that the Plural *skaldess* in Ormulum 2192 is to be referred. Both words are derivatives from a strong verb = N.H.G. *schelten*. Cf. especially *skáldskapr* 'a libel in verse.' *To scold* as a verb can be classified with *skálda* "*to make verses, but in rather a bad sense.*" I will end by calling attention to M.H.G. *scheltære* (Weinhold, *Deutsche frauen* II² 133).

Show. Perhaps it would be in place with regard to this and other similar cases to call attention to the not quite regular course of the sound changes: cf. *Anzeiger f. d. altert.* 2, 6. Skeat writes the O.E. word without accent "*sceawian*," remarking expressly at the end of his article: "*Grein A.S.* sceáwian, *with an accent; but* cf. *the Gothic form.*" On this we must remark 1) that the Goth. *skawjan* does not correspond exactly to the English word, as the former is conjugated like Goth. *nasjan* = O.E. *nerjan*, and the latter like O.E. *sealfjan* = Got. *salbôn;* 2) even if we allow that the O.E. *sceawian* comes from the same proto-Germanic adjective (*cf.* Goth. *us-skaws*), as Goth. *skawjan*, that nevertheless in O.E. *sceawian* the *ea* ought to be marked with an accent, as it does not correspond to the Goth. *a* so much as to *au*, which has developed itself out of *a* before *w*.

Sprout. As this is the same as Mid.E. *sprouten, spruten*, it cannot be O.E. *sprêotan*. But instead of explaining the word as Frisian, as Skeat does, I ask what right have we to assume for the O.E. present a form with *éo*? I conclude from the Mid.E. and Mod.E. forms of the word, that the O.E. like the Frisian had *ú* in the present (*cf.* above, under *crowd*).

Stag. Skeat, like all his predecessors, has failed to notice that the word already occurs in the Laws of Canute: *regalem*

feram, quam Angli staggon *appellant* (Schmidt *Gesetze der Ags.* p. 320). The derivation of the word from *stîgan* seems to me very doubtful.

Stand. By an oversight Skeat states that: "*the A.S. p.t.* stód *may be explained as put for* stond=stand, *the long* o *being due to the loss of* n." But in English, *n* only falls off before *f, þ, s, h.* *O* occurs in the preterite, because the verb is conjugated like *faran, fôr.* The *n* was originally only in the present (*cf.* Old-Norse *standa, stôð, stôðum, staðinn*), but in the West Germanic languages has also penetrated to the participle, in some (though not in English) even to the preterite.

Thrash. The O.E. form *þirscan,* quoted by Skeat by the side of *þerscan,* ought to be struck out. He probably assumed it on account of *þirsceð* in Grein, but even then it is as little justified as it would be to assume *biran* by the side of *beran* on account of *bireð.* For other forms, than the present, Skeat seems to have no illustrations. I have made a note of: *he sloh hi and þærsc* (2nd MS. *ðearsc*)=*quos caedebat* Greg. Dial. 3, 26; *þurhsun, þurcson, ðurscon, ðurscun,* Luke 22, 63, 64; *geðurscon,* Mt. 21, 35 (North.Gl.).

Till (2). To derive this preposition and conjunction from the Old Norse, as is generally done, will not answer, because the word does not occur in the Northumbrian Glosses for the first time, but as early as the Northumbrian version of Caedmon's Hymn (*heben til hrôfe*=West Saxon *heofan tô hrôfe*), which was written down before the visitation of England by the Danes; *cf. Zeitschr. f. d. altert.* 22, 214). It also occurs on the cross of Ruthwell: *aeþþilae til ânum.* In Frisian also *til* occurs as a preposition.

Tread. Skeat quotes the Old Norse *troða, troðinn,* to explain the Mod.E. part. *trodden* by the side of O.E. *treden.* This is unnecessary, as *o* for older *e* occurs also in the participle of other verbs: cf. *spoken* over against O.E. *sprecen* (not found in Old Norse); *gotten* O.E. *begeten* (West S. *begieten, begyten, begiten*; Old Norse *getinn*). The change is due to the analogy of verbs with original *e* before a liquid in the present.

Wallow. This is of course, as Skeat says, O.E. *wealwjan*. But to this the Goth. *walwjan* (occurring in compounds) corresponds no more than, as I proved above under *show*, Goth. *skawjan* to O.E. *scêawjan*. O.E. *wealwjan* would be in Gothic **walwôn* **walwôda* (or **walwan* **walwaida*). On the other hand we should expect a verb like *gierwan gierede*, etc. in West S. corresponding to the Goth. *walwjan walwida*. In the Blickling Homilies 157 we read: *þa hraþe bead drihten Gabriele þæm heahengle, þæt he* wylede *þone stân fram þære byrgenne dura*. In the glossary *wylede* is not referred to its Infinitive: this would of course have to be *wylwan*. The MS. of the Gospels in the University Library at Cambridge has *wylwan* or *âwylwan* repeatedly, instead of *wyltan* or *âwyltan*, which the other MSS. of this translation have. Cf. Mt. 15, 46 *wylede* instead of *wylte* aduoluit; Mk. 16, 3 and Lk. 24, 2 *awyledne* instead of *awyltne* revolutum (Part. Praet. Acc. Sg. Msc.); Mk. 16, 3 *awyleð* instead of *awylt* = *awylteð* revoluit (*awyleð* as 3 Pers. Sing. Pres. Ind. without *w*, as *gierð*: Sievers' Gramm. § 405 note 2); Mt. 28, 2 *awylede* instead of *awylte* revoluit: here also in the Rushworth Glosses *awælede* (=West S. *awylede*) over against *awælte* (=West S. *awylte*) in the Durham Book. I will take the opportunity of remarking that in the new edition of Bosworth's Dictionary, s.v. *a-wælan* 3 different verbs, *âwâlan*, *awielwan*, *âwieltan*, have been confused.

Ware. The word quoted by Skeat after Leo from Haupt's *Zeitschrift*, 9, 439, is not O.E. *waru*, but *wâr* (cf. Müllenhoff, *ibid.* 16, 148). We find *merx waru* in Aelfric's Glossary (302, 10. 11 of my edition). Accordingly there is no reason to assume a Scandinavian origin.

Whore. The existence of O.E. *hôre* has been established by Leo, and after him by Toller, by reference to Haupt's *Zeitschrift*. Here, too, a derivation from Scandinavian is not to be thought of. In the passage quoted by Skeat from the Laws of Canute, *hôrcwên* does not occur, but *hôrcwene* (Pl. *hôrcwenan*, with the variant *hôrcweonan*). *Cwên* is Mod.E. *queen*, whereas *cwene* is Mod.E. *quean*. Skeat (under "queen") makes the common mistake of calling *queen* and

quean absolutely the same: *queen, cwên* is the Goth. *kwêns*, O.N. *kvân*, an *i*-stem with a long vowel. *Quean, cwene*, on the other hand, is Goth. *kwinô*, O.N. *kona*, an *n*-stem with an originally short vowel. I can only repeat what I have lately said in the *Anzeiger für d. altert.* 9, 191: "Everything points to the supposition that the vowels of the two words were distinguished in pronunciation, as they are to this day in spelling, till the time when the *ē*-sound (written *ea*) passed into *ī*."

Wile. It is usually regarded as a genuine Germanic word, but I believe it to be just as much Romance as *guile*. I here briefly repeat the opinion which I expressed in the *Zeitschrift für das gymnasialwesen*, xxiv. p. 488: *wile* in the Saxon Chronicle of the year 1128 may be a French word, and *flygewîlum* ought to be altered with Ettmüller into *flygepîlum*.

I hope that Skeat will concur with my remarks comparatively oftener than with those of WEDGWOOD, who has treated about 200 words in such a way as to repeat in most cases the explanations in his *Etymological Dictionary*. He deals principally with cases in which the facts as at present known to us do not afford material for a definite decision. Wedgwood's Dictionary shows everywhere, that when he wrote it, he had no notion of the phonetic laws of the Indo-Germanic languages. That he has since supplied these unpardonable deficiencies in an etymologist, I am very much inclined to doubt, judging by what he says under *dairy, gate, prison* (*cf.* my notice in the "Deutsche Litteraturzeitung," 1883, p. 13*sq.*). It is rarely the case that I can adopt his view.

Mr. PALMER, the author of Folk-etymology, expresses himself as follows with regard to his task, p. vii, "*By Folk-etymology is meant the influence exercised upon words, both as to their form and meaning, by the popular use and misuse of them. In a special sense, it is meant to denote the corruption which words undergo, owing either to false ideas about their derivation, or to a mistaken analogy with other words to which they are supposed to be related.*" Besides the Introduction and Appendices, the

work falls under the following divisions: 1. *English words corrupted;* 2. *Foreign words corrupted;* 3. *Proper names corrupted;* 4. *Corruptions due to the coalescence of the Article;* 5. *Corruptions due to mistakes about number.*

I have here to do only with the articles of the book concerning English. It appears clear to me that no one is in a condition to point out with certainty the effects of folk etymology in English, who is not quite familiar with the history of the language, and especially with its phonology; he must know how far the changes of words in course of time are purely phonetic, in order to be able in single cases to verify with certainty when an effect proceeds from external causes. Similarly it seems to me indisputable, that a thorough knowledge of the English language, especially when we take account of the unoriginal English vowel system, is impossible without a knowledge of the phonetic system of the so-called proto-Germanic language (*"urgermanisch"*). Much to my regret I feel obliged to say that Mr. Palmer does not in this respect give the necessary guarantees.

We turn, to begin with, our attention to the article on *aghast*, p. 7: '*Aghast, so spelt from a mistaken analogy with* ghastly, *"ghost-like," is an incorrect form of* O.E. agast, *a participial form from* A.S. egesian, *to terrify*, Goth. usgaisjan, *from* A.S. êgesa, êge, *"awe," fear*, Goth. agis.' The question, whether *ghastly* is equivalent to *ghostlike* may rest on its own merits. But why should *aghast* instead of *agast* be less correct than *ghastly* or *ghost*? These words also were originally spelt with *g* only. But furthermore *agast* is made out to be a participle from O.E. *egesjan!* What would Mr. Palmer say to any one who wanted for instance to take *aditus* in Lat. as the participle from *audire?* The participle of *egesjan* in O.E. could only be *egesod* and therefore Mid.E. *ezesed, eised*: the verb was however abandoned, because it coincided in form with the Romance *eisen*=Mod.E. *to ease*. Furthermore then *egesjan* is made out to be the Goth. *usgaisjan!* But Goth. **agizôn* (cf. *hatizôn*) would correspond to the O.E. *egesian* and vice versa O.E. **âgêran* (*cf.* Goth. *urraisjan*, i.e. **us-raisjan*= O.E. *ârêran*) to the Goth. *usgaisjan*. Finally how do *êgesa*

and *êge* come by a mark of length, while *egesian* is without one?

P. 211, s.v. LEAVE, "A.S. *leâf* (permission)," is made out to come "*from* lyfan *to permit.*" If one word has the accent, why not the other too? But what would Palmer say if any one tried to derive the Lat. *ordo* from *ordinare*? P. 437, s.v. WHORE, he explains, "A.S. ceafes, cyfes," as "*akin to* ceâpjan *to buy.*" He does not, therefore, perceive that except the initial consonant, everything in both words is so different that a connection is absolutely out of the question. As a proof that "y *often interchanges with* j," the author quotes p. 453, s.v. *yellows*, among other things, "*yoke*, Ger. *joch*; *young*, Ger. *jung.*" The context shows that the question is about *j* with the English sound of the letter: that the German *j* in the words quoted has not this sound, Palmer does not seem to be aware. One more instance only of this kind: p. 599, KNEE, he says, "KNEE *is in O.E.* know (*Chaucer* . . .), cneo (*Ancren Riwle*), *A.S.* cneó, cneow . . . *Perhaps the modern form is due to internal vowel-change denoting the plural, like O.E.* geet (*Caxton*) *plur.* of goat, teeth *of* tooth, etc." In the explanation of Mod.E. *knee*, it is self-evident that the form *know* ought not to serve as the starting-point, but *knee*, which is established also for Chaucer by the rhyme with *he, charitee, be.* This is, of course, O.E. *cnêo.* So all is perfectly regular.

In other cases besides this the author must be taxed with taking for granted a disturbance of the regular development. P. 171 he says, "'*Hight*,' *the perfect tense of the O.E. verb* hatan *to call or be called*=*O.E.* hêt, hêht, *corresponding to the reduplicated perfect in Gothic* haihait *from* haitan. *The* g *seems to have crept in from a mistaken analogy with* pight=pitched, tight=tied," etc. We may just remark by the way, that Palmer is not consistent in his terminology, as he here calls O.E. what is generally denominated by him '*A S.*,' and that *heht* should be written with a short vowel. But what I principally wish to point out here is that *ght* is the regular substitute for O.E. *ht.*

P. 220. *load-star* and *load-stone* are called "*misspellings from false analogy of* lode-star *and* lode-stone." But in these

words *oa* is no less justified than *e.g.* in *road=râd, goad=gâd woad=wâd, toad=tâdje.*

P. 636. "*Mass, the Roman celebration of the Eucharist, seems to be an arbitrary assimilation of O.E.* messe, *from Lat.* missa, *to the familiar word* mass, *Lat.* massa, *a lump . . . or perhaps a connection was imagined with Heb.* mazzâh, *the unleavened bread eaten at the Passover.*" In Mid.E. the word is not only *messe*, but also *masse*. Mod.E. *mass* is of course based upon the latter, which again is the regular continuation of O.E. *mæsse.*—*Ght* for an older *hȝ*, *ft* for *fȝ*, Palmer (s.v. DROUGHT, p. 104; HEIGHT, p. 168 and 630) explains by analogy with *thought, might*, etc. It is, however, certainly a purely phonetic process parallel to the change of *sþ* to *st* in *nostrils, hustings*, etc.

P. 633 he says, "JUDGE, *being derived directly from* Fr. juge, *has no right to the* d, *which has been inserted to bring the word into visible connection with Latin* iudex, judicature," *etc.* That is however not to be thought of: Mod. Eng. *judge* stands for Mid.E. *jugge*, as Mod.E. *bridge* for Mid.E. *brigge*, Mod.E. *edge* for Mid.E. *egge*, etc. *Dg* is written for *g* (Mod.E. *j*) as the double letter, just as *tch* is written for older *cch*, which stood for *chch*.

Palmer overshoots the mark still more often, in cases where on account of the meaning exhibited by the word, he does not content himself with the Etymon, which the form of the word points to, but assumes the influence of another. I will, to begin with, quote a few examples in the case of which similar changes of meaning in other languages, particularly in German, prove Mr. Palmer's assumption to be groundless.

"BECOME, *to suit, fit, set off to advantage, as when a certain dress or colour is said to* become *one* (decere), *a distinct word from* become, *to happen*, be-cuman, *is the modern form of* A. Sax. be-cwêman, *from* cwêman, *to please or profit; cf. German* bequem, *convenient.* — See COMELY (p. 25)." To begin with, be it noticed that we look in vain for *comely*, to which we are referred, on p. 72 where it ought to be found. In the next place, I think that Palmer's view is exceedingly doubtful, for the reason that O.E. *becwêman* or Mid.E.

bequemen are not established. But Palmer's assumption must seem quite unnecessary when we consider that M.H.G. *bekomen* (Lexer I., 167) and (early) Mod.H.G. *bekommen* (Grimm I., 1426 nr. 3) occur in the same sense. 'DOG-SLEEP, *an expression used in Ireland for a light slumber easily broken, might be conjecturally identified with the Icelandic phrase,* "*að sitja upp við dogg,*" *to recline upon a high pillow, to lie half erect in bed, where* dogg *seems to be a pillow*' (p. 101). I will not stop to show how bold Palmer's explanation would be, even if we were obliged to allow that *dog* could not in this case mean "dog." But that I am not in a position to do, as the dog, as is well known, is a very light sleeper. In German, too, we say "er schläft so leise, wie ein hund" (he sleeps as lightly as a dog); *cf.* Lucretius 5, 861, *leuisomna canum fido cum pectore corda.* — '*Leather, used in Scotland, Ireland, and Prov. English, for to flog or beat soundly, as if to lash with* leather *thongs* (A.S. leþer). *It is the O.E.* liðere, *used in the same sense;* cf. *A.S.* (tô-)liðian *to tear* (*to limb, from* liðu, *a limb*), liðere, *a sling; Prov. Eng.* lither, *supple, pliant, lithe, to make supple, Cleveland* leathe' (p. 211). About some of the words quoted by the author I am unable to judge; but so much is certain, that *tôliðjan* with short *i* has nothing to do with *lither* and *lithe*, which are traceable to O.E. *liðe* with long *ī*=Mod.H.G. *linde* (*gelinde*). As to "*to leather*" in the above sense, it is exactly the German *ledern*, which, according to Grimm vi. 496, means 1) 'to prepare leather, to tan leather'; 2) (metaphorically), to beat, in lower-class speech, and widely extended through the dialects. Cf. "einem das leder vollhaun" or "gerben" (leder = human skin).—THICK, "*as colloquially used in the sense of familiar, intimate as bosom-friends are,*" Palmer, p. 387, separates from the ordinary word *thick*, and traces it to Old Norse *þykkja*. Cf. however Mod.H.G. "dicke freundschaft," "sie sind sehr dick mit einander," and so on.—THIEF, "*a popular name for an inequality in the wick of a candle, or loose portion of it that falls, causing it to waste and smoke, so called as if it* stole *so much of the candle. It may be a derivative of the A.S.* þefian, *to rage, originally*

to be hot or burning" (p. 388). In German, however, '*dieb*' is used in quite the same sense, as also "wolf" and "räuber" (*cf.* Grimm, ii. 1087).

The author's anxiety to discover folketymologies everywhere causes him to fall into the most extraordinary conjectures. He says, for instance, p. 240: "MILK, *in Shakespeare's* '*milk of human kindness*' (Macbeth, i. 5), *may possibly be a reminiscence of the Old English word* milce, *mercy, confused with* mylche *milk.*" Instead then of a beautiful poetic use of a word (*cf.* Schiller's imitation "die milch der frommen denkart," Tell 3, 3), a senseless reminiscence!—"ABLE *is Old Eng.* hable, *Fr.* habile, *Lat.* habilis. . . *The word seems to have been assimilated to, perhaps confused with Old Eng.* abal, *strength, ability.*" In the O.E. word *b* stands as the remains of an older orthography for *f*, with which the word is generally written. The word *able* has no *h*, for the simple reason that at the time of its adoption into English, it had none in French either: the spelling with *h*, occurring in early Mod. Eng., is caused by Mod. Fr. *habile* or Lat. *habilis*. —'HONEY-MOON, *as if* mellis luna, "*The first* sweet month *of matrimony,*" *is no doubt the same word as Icel.* hjón, *a wedded pair, man and wife,* hjóna-band, *matrimony,* hjóna-sæng, *marriage-bed. Another related word is Icel.* hýnóttar-mánuðr, "*wedding-night month,*" and so on.' To begin with, the author has made a slip in quoting a word invented by Vigfusson as a really existent one. Under *hýnótt* Vigfusson says, "*May not the English* honeymoon *be derived from this old word, qs.* hýnóttar mánuðr=*the wedding-night month?*" Further, whoever wants to prove the agency of folketymology in the word *honeymoon*, which to any unprejudiced person is quite transparent, must first establish an older form for it, which is less transparent. The word, the history of which I am not in a position here to follow up further, seems tolerably new, and for that reason alone the derivation of Palmer or rather Vigfusson is to be rejected quite definitely. Palmer himself points out an Irish expression, which is a literal reproduction of "*honeymoon.*" I do not dispute that we have to deal with an

Irish imitation. In the same way I regard the Fr. *lune de miel*, Mod.H.G. *honig-monat, honig-mond* (Lessing, Goethe; Grimm. 4, 2, 1790) as appropriated from English. These instances show, however, that we have no internal reason for taking *honeymoon* in any but the obvious way. And who is to adduce an *external* one?

I sincerely regret that the undeniably great perseverance of the author is not accompanied by a thorough knowledge of language and above all things by a sounder method. I feel bound to give the warning all the more emphatically to receive his statements with caution, as the large mass of quotations might easily make the impression of great thoroughness and trustworthiness on one who was not at home in the subject. But I do not therefore deny that a critical reader can learn a good deal from this book. Palmer's introduction may be recommended to any one with a turn for philology as both instructive and highly interesting.

In conclusion I beg to call attention to two works, whose professed subject is not indeed English Etymology, but which will be of use to every English etymologist. One is entitled:

Altdeutsches Wörterbuch von Oscar SCHADE. *Zweite umgearbeitete und vergehrte Auflage. Halle-a-S*, 1872-1882.

It is far more copious than Wackernagel's, and, above all, especially refers to English for comparison. The other is entitled:

Etymologisches Wörterbuch der deutschen Sprache von Dr. Friedrich KLUGE, *Strassburg.*

It is at present in four parts, but is intended ultimately to contain six or seven. Kluge knows the English language thoroughly, especially its oldest period, and is very fond of taking it into account.

J. ZUPITZA.

February, 1883.

APPENDIX.

LAWS

OF THE

Cambridge Philological Society.

---

1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after ten years' subscription have been paid by one payment of five guineas.

5 Every member whose subscription for any year is paid is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum.

10 All questions involving extraordinary expenditure shall be submitted to a general meeting.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Michaelmas Term, the three senior members of the Council retiring annually, and the president being capable of being elected three years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president, or in his absence, the chairman *pro tem.*, shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 A meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers, not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Conncil, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

Cambridge Philological Society.

OFFICERS FOR 1883.

PRESIDENT.

Rev. Prof. W. W. Skeat, M.A., Christ's.

VICE-PRESIDENTS.

Prof. E. B. Cowell, M.A., Corpus Christi. *Auditor.*
Rev. R. Burn, M.A., Trinity.
H. Jackson, M.A., Trinity.

MEMBERS OF COUNCIL.

Rev. Prof. B. H. Kennedy, D.D., St. John's.
J. Peile, M.A., Christ's.
Rev. W. F. Moulton, M.A.
A. W. Verrall, M.A.
Rev. Prof. J. E. B. Mayor, M.A., St. John's.
Rev. Prof. F. J. A. Hort, D.D., Emmanuel.
J. E. Sandys, M.A., St. John's. *Auditor.*
J. B. Allen, M.A., St. John's.
Rev. S. S. Lewis, M.A., Corpus Christi.
Prof. W. Wright, LL.D., Queens'.
Rev. H. A. J. Munro, M.A., Trinity.
W. Ridgeway, M.A., Caius.

HON. TREASURER.

J. E. Nixon, M.A., King's.

HON. SECRETARY.

J. P. Postgate, M.A., Trinity.

LIST OF MEMBERS

OF THE

Cambridge Philological Society.

DECEMBER 1, 1883.

---

* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

1881. Professor J. N. Madvig, Copenhagen, Denmark.
1881. Professor C. G. Cobet, Leyden, Holland.
1881. Professor T. Mommsen, Charlottenburg, Berlin.
1881. Professor G. Curtius, Leipzig, Germany.
1881. Professor J. Zupitza, Berlin.
1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, U.S.A.
1882. Rev. Prof. C. Badham, The University, Sidney; care of Messrs. Trübner & Co., Ludgate Hill, London, E.C.

SOCIETIES.

1880. Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St. George's Square, Primrose Hill, London, N.W.

80. Oxford Philological Society: Secretary, Prof. Nettleship, 17, Bradmore Road, Oxford.
80. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
80. Smithsonian Institute: Washington City, U.S.A.

MEMBERS.

Abbott, Rev. E., D.D. (St. John's), City of London School: 32, Abbey Road, St. John's Wood, N.W.
79. Allen, J. B., M.A. (St. John's); New (Oxon.): 13, Free School Lane.
Allen, S., M.A. (Corpus): 1, Northumberland Place, Kingstown, Ireland.
80. Arblaster, E., M.A. (Clare): Grammar School, Cork.
74. Archer-Hind, R. D., M.A., Trinity.
80.*Arnold, E. V., M.A., Trinity.
81. Arnold, F. T., Trinity.
*Atkinson, Rev. E., D.D., Master of Clare College.
*Austen-Leigh, Rev. A., M.A., King's.
Babington, Rev. Prof. C., D.D. (St. John's): Cockfield Rectory, Sudbury, Suffolk.
76. Balfour, G. W., M.A., Trinity.
78. Bell, Rev. W., M.A. (Christ's): The College, Dover, Kent.
75. Bensly, R. L., M.A., Caius.
73.*Beresford-Hope, A. J. B., LL.D. (Trinity): Arklow House, Connaught Place, London, W.
74. Birks, Rev. E. B., M.A. (Trinity): The Vicarage, Trumpington.
81. Blore, Rev. E. W., M.A., Trinity.
Bowling, Rev. E. W., M.A. (St. John's): Houghton-Conquest Rectory, Ampthill, Beds.
*Burn, Rev. R., M.A. (Trinity): St. Chad's, Cambridge.
74. Butcher, Prof. S. H., M.A. (Trinity): The University, Edinburgh.
Butler, Rev. H. M., D.D. (Trinity): The School, Harrow-on-the-Hill.
*Canterbury, The Lord Archbishop of, D.D. (Trinity): The Palace, Lambeth.
81. Candy, F. J., M.A. (Emmanuel): Ditton, Cambridge.

1872.*Carver, Rev. A. J., M.A. (D.D.), Queens': Lynhurst, Streatham Common, Dulwich, S.E.

*Chambers, C. E., Trinity.

1880. Chase, Rev. F. H., M.A. (Christ's): 14, Brookside, Cambridge.

1876. Chawner, W., M.A., Emmanuel.

1875. Colvin, Prof. Sidney, M.A., Trinity.

1881. Cooke, Rev. A. H., M.A., King's.

*Cowell, Prof. E. B., M.A., Corpus: 10, Scrope Terrace, Cambridge.

1880. Cox, J., M.A. (Trinity): Warden of Cavendish College.

1880. Dale, A. W. W., M.A., Trinity Hall.

1872.*Davis, Israel, M.A. (Christ's): King's Bench Walk, Temple, E.C.

1883. Davies, Rev. J., M.A. (St. John's): 16, Belsize Square, South Hampstead, London.

1881. Donaldson, S. A., M.A. (Trinity): The College, Eton, Windsor.

*Durham, Lord Bishop of, D.D. (Trinity): Bishop Auckland, Durham.

1876. Edleston, Rev. J., LL.D. (Trinity): Gainford Vicarage, Darlington.

1880. Edwards, G. M., M.A., Sidney Sussex.

Elwyn, Rev. R., M.A. (Trinity): Vicarage, Ramsgate, Kent.

England, E. B., M.A. (Trinity): The Owens College, Manchester.

Fanshawe, H. E., M.A. (Corpus): 17, Botolph Lane, Cambridge.

*Fennell, C. A. M., M.A. (Jesus): The Villa, Trumpington, Cambridge.

1879. Flather, J. H., M.A. (Emmanuel): Cavendish College.

Francis, A. L., M.A. (Jesus): Blundells School, Tiverton.

1877. Francis, H. T., M.A., Caius.

1883. Frazer, J. G., M.A., Trinity.

1879. Fulford, Rev. H. W., M.A., Clare.

1880. Fynes Clinton, E., M.A. (St. John's): The Grammar School, Wimborne, Dorset.

1880. Gill, W. A., M.A. (Magdalene): East Down Park, Lewisham, London, S.E.

1873. Gotobed, Henry, 13, Hill's Road, Cambridge

1880. Gow, James, M.A. (Trinity): 35, Fitzroy Square, London, W.

1876. Grant, C. E., M.A., King's.
1878. Gray, A., M.A., Jesus.
*Green, Rev. W. C., M.A. (King's): The School, Rugby.
1875. Greenwood, Prof. J. G., LL.D., The Owens College, Manchester.
1881. Gwatkin, Rev. T., M.A., St. John's: 1, St. Mary's Passage, Cambridge.
1883. Hadley, W. S., B.A., Pembroke.
1880. Hager, Dr. H., 1, Derby Road, Fallowfield, Manchester.
*Haskins, C.E., M.A., St. John's.
1879. Hayman, Rev. Henry, D.D. (St. John's, Oxon.): Aldingham Rectory, Ulverston.
1880. Heathcote, W. E., M.A. (Trinity): Round Coppice, Ivor Heath, Uxbridge, Bucks.
1881. Heslop, T. P., M.D., Sir Josiah Mason's College, Birmingham.
1880. Hicks, R. D., M.A., Trinity.
1874. Holden, Rev. H. A., LL.D. (Trinity): 20, Redcliffe Square, London, S.W.
Hort, Rev. Prof. F. J. A., D.D. (Emmanuel): 6, St. Peter's Terrace.
Hutchinson, Rev. C. B., M.A. (St. John's): The School, Rugby.
1882. Hügel, Baron Friedrich von: 4, Holford Road, Hampstead, N.W.
*Image, J. M., M.A., Trinity.
*Jackson, Henry, M.A., Trinity.
*Jebb, Prof. R. C., M.A. (Trinity): The University, Glasgow.
1883. James, S. R., M.A. (Trinity): Eton College, Windsor.
1881. Jenkinson, F. J. H., M.A., Trinity.
1873. Jessopp, Rev. A., M.A. (St. John's): Scarning Rectory, Norfolk.
*Kennedy, Rev. Prof. B. H., D.D. (St. John's): The Elms, Cambridge.
1873. Kirkpatrick, Rev. Prof. A. F., M.A., Trinity.
1880.*Leaf, Walter, M.A. (Trinity): Old Change, London, E.C.
1881. Lendrum, W. T. (Caius).
1882. Levander, H. C., M.A. (Pembroke College, Oxon.): 30, North Villas, Camden Square, N.W.
*Lewis, Rev. S. S., M.A., Corpus.
*Lumby, Rev. Prof. J. R., D.D., St. Catharine's.
1882. Macmillan, G. A.: 29, Bedford Street, Covent Garden, W.C.

1882. Macmillan, M. C., M.A. (Christ's): 29, Bedford Street, Covent Garden, W.C.
1873. Maddock, Rev. H. E., M.A., Clare.
1873. Magnússon, E., M.A., University Library: 26, Bateman Street, Cambridge.
1881. Maine, Sir H. J. S., LL.D., Master of Trinity Hall.
1881. Mayo, Rev. James, B.D. (Trinity): 6, Warkworth Terrace, Cambridge.
Mayor, Rev. Prof. J. B., M.A. (St. John's): Queensgate House, Kingston Hill, Surrey.
*Mayor, Rev. Prof. J. E. B., M.A., St. John's.
Merivale, Very Rev. C., D.D. (St. John's): The Deanery, Ely.
1882. Michell, W. G., M.A. (Trinity): The School, Rugby.
1874. Monro, C. H., M.A., Caius.
*Moss, Rev. H. W., M.A. (St. John's): The School, Shrewsbury.
1872. Moule, C. W., M.A., Corpus.
1875. Moulton, Rev. W. F., M.A., The Leys School, Cambridge.
*Munro, Rev. H. A. J., M.A., Trinity.
1883. Murton, G., B.A. (Trinity).
1876. Neil, R. A., M.A., Pembroke.
1874.*Nixon, Prof. J. E., M.A., King's.
1877. Orpen, Rev. T. H., M.A., Pembroke.
Paley, Prof. F. A., M.A., Apthorp, Boscombe, Bournemouth.
1881. Palmer, Prof. A., M.A.: Trinity College, Dublin.
1880. Parry, R. St. John, M.A., Trinity.
1881. Pearson, Rev. J. B., D.D., Emmanuel.
*Peile, J., M.A., Christ's.
Perowne, Rev. E. H., D.D., Master of Corpus.
1876. Peskett, A. G., M.A., Magdalene.
1879.*Postgate, Prof. J. P., M.A., Trinity.
1876.*Rawlins, F. H., M.A. (King's): Eton College, Windsor.
1883. Raikes, Right Hon. H. C., LL.D. (Trinity): Llwynegrin, Mold, Flintshire.
*Reid, J. S., M.A., Caius: The Croft, Newnham, Cambridge.
1875.*Rendall, Prof. G. H., M.A. (Trinity): University College, Liverpool.
1879. Ridgeway, Prof. W., M.A. (Caius): The Queen's College, Cork.
*Roberts, Rev. E. S., M.A., Caius.
*Roby, Prof. H. J., M.A. (St. John's): Wood Hill, Pendleton, Manchester.

1879. Rushbrooke, W. G., LL.M. (St. John's): City of London School, London, E.C.
1882. Rutherford, W. G., M.A. (University College, Oxon.): Westminster School, London.
*Sandys, J. E., M.A., St. John's.
1877. Savage, Rev. H. E., M.A. (Corpus): Pelton Vicarage, Chester-le-Street, Co. Durham.
*Scott, Rev. C. B., D.D. (Trinity): 19, Dean's Yard, Westminster, S.W.
Seeley, Prof. J. R., M.A., Caius: St. Peter's Terrace, Cambridge.
1879. Selwyn, Rev. E. C., M.A., King's: The College, Liverpool.
1877. Sharkey, J. A., M.A., Christ's.
Sidgwick, Prof. H., M.A., D.L., Trinity.
1879. Sing, Rev. G. H., M.A., Corpus.
*Skeat, Rev. Prof. W. W., M.A. (Christ's): 2, Salisbury Villas, Cambridge.
Smith, W. F., M.A., St. John's.
1873. Spratt, A. W., M.A., St. Catharine's.
Storr, F., B.A. (Trinity): 40, Mecklenburgh Square, London, W.C.
*Swainson, Rev. Prof. C. A., D.D., Master of Christ's.
Taylor, Rev. C., D.D., Master of St. John's.
1876. Thompson, E. S., M.A., Christ's.
*Thompson, Rev. W. H., D.D., Master of Trinity College.
1883. Tottenham, H. R., M.A., St. John's.
1874. Tovey, Rev. D. C., M.A., Trinity: Eton College, Windsor.
1882. Tucker, Prof. T. G., B.A. (St. John's): Forton Bank, Garstang, Lancashire.
1880. Vardy, Rev. A. R., M.A. (Trinity): King Edward's School, Birmingham.
1874.*Verrall, A. W., M.A., Trinity: Newnham Terrace, Cambridge.
1880. Vince, C. A., M.A. (Christ's): The School, Repton.
1880. Wallis, Rev. F., M.A., Caius.
1879.*Welldon, Rev. J. E. C., M.A. (King's): The College, Dulwich, S.E.
1880. West, H. H., B.A., Trinity: St. Patrick's Deanery, Dublin.
1883. Westcott, F. B., B.A., Trinity.
Wilkins, Prof. A. S., M.A. (St. John's): The Owens College, Manchester.

1879. Williams, W. H., M.A. (Trinity): The Leys School, Cambridge.
*Wordsworth, Rev. C., M.A. (Peterhouse): Glaston Rectory, Rutlandshire.
*Wright, Rev. A., M.A., Queens'.
Wright, Prof. W., LL.D., Queens'.
*Wright, W. Aldis, M.A., Trinity.
1881. Wyse, W., B.A., Trinity.
*Young, Rev. E. M., M.A. (Trinity): Sherborne, Dorset.

Members are requested to send corrections of any errors in this list to the SECRETARY.

INDEX.

The references are given by volumes and pages; but the first volume is quoted by the page only.

A. INDEX OF SUBJECTS.

A scale in the Greek vowel system, 9.
Abu Simbel Inscriptions, antiquity of, 298.
Ambiguity in translation, avoidance of, 149.
Amphorae found at Caere, 138.
ἄν, unauthorised insertion of, 132.
Aorist in -θην, 48.
Arabia in Pontus, II. 179.
Aristophanes, puns and παρὰ προσδοκίαν in, 28.
Aristotle, MS. of, 44.
—— Nicomachean Ethics, Bk. v. 44.
—— dislocations in text of do., 29.

Bilingual inscription on slab found at South Shields, 161.
Books and the book trade in Greece, 246.

Cardinal virtues, the, 96.
Carneades' division of *iusa*, II. 172.
Catalogue of ships in Euripides' Iphegenia at Aulis, 101.
Chaucer Prologue *vv.* 562-3, 56.
Composite sentences, resolution of, 153.
Conjunctive, Latin, the thought-mood, 104.
Conjunctive mood used in two ways as Pure and Subjunctive, 105.
—— *Enunciatio, Interrogatio, Petitio*, 107.
—— Substantival, Adverbial, Adjectival clauses, 108.
—— Suboblique Construction, Virtual Oratio Obliqua, 108.
Connexion between legends of Greek Tragedy and Heroic Myth, 213.
Croke, Richard, II. 83 sqq.
—— in Paris, II. 83.
—— in Louvain, II. 85.
—— in Cologne, II. 85.
—— in Leipsic, II. 86.
—— great success as teacher in Leipsic, II. 86 sq.
—— literary activity at Leipsic, II. 88 sq.
Criminals, Treatment of bodies of, at Athens, 84.
Cyclic poets, 271.
Cyclops of Euripides, 233.

Δημαγωγοί at Athens, II. 150.
Demetrius, the Scriba at York, 397 sqq.
Demosthenes' de Falsa Legatione, collation of, 12, 30.
Dialectic forms preserved in Aristotle, II. 135.
Diary in India, by John Marshall, 8.
'Doublets' in English, 45.

Early Greek written literature, 127.
English alphabet and spelling, history of, II. 62 sqq.
English and Sanskrit, resemblances between, 86.
English literature, spelling reform in connexion with, II. 62 sqq.
English monosyllables terminating in *sh*—blush, flush, rush, etc., 25.
Etruscan numerals, 89.
Euripides' Helena, sources of, 130.

Fabric and Ritual of Church at Tyre, 189.

Index of Subjects (*continued*).

Forcellini's Lexicon, remarks on, 156.
Four Cardinal Virtues, the, 96.
French spelling, influence upon English spelling, II. 63.
Future Participle in Greek and Latin supine in *-um*, 93.

Grammatical Terms in Latin, 105.
Grapes, Latin words for, 302.
Gothic *A* scale, 17.
Gothic enclitic -h, -uh, 53.
Greek deponent verbs having aorists ending in *-θην*, 48.
Greek Literature, early, 127.
Greek Lexicons, supplement to, 9.
Greek Lexicography, errors in, 67.
Greek Tablets found at York station, 69.
Greek verbs apparently parathetic compounds with *ἀ-* and *δυσ-*, 61.

Harshness and softness of letters, Hindu idea of, 33.
Hendiadys and Zeugma, 152.
Heraclitus, alluded to by Aristotle, II. 138, 152.
Homer and tragic poets, 213 sqq.
——— and Quintus Smyrnaeus, 290 sqq.
——— spurious archaisms in, 276 seqq.
Hyginus, authority of, II. 107.

Icelandic, Umlaut of *a* to *ei*, II. 157.
Idiomatic Translation, 145.
India, a Diary in, by John Marshall, 8.
" In puris naturalibus," 47.
Inscription on an *olla* discovered at Steeple Morden, 204.
Internal evidence, nature and limits of, 29.
Isocrates, occasion of sixth letter of, 10.

Kine, extension of meaning of Sanskrit terms relating to, 16.
Κίρκη, of Aeschylus, 231.
κοντάκιον, a, 183.

Landnámabók, sailing directions of, 314.
Larisa, magistrates of, II. 137.
Latin compound construction, some terms of, 104.
Latin and Romance languages, bibliography of, II. 2 sqq.
Latin, II. 2.
Low Latin, II. 2.
Catalonian, II. 7.
Franco-Provençal, II 8.
French, Old, II. 9.
—— New, II. 9.
—— Dialects, II. 10.
Frioulan, II. 6.
Gallo-Italic, II. 5.
Genoese, II. 5.
Italian, II. 3.
—— dialects, II. 3.
Portuguese, II. 4.
—— dialects, II. 4.
Provençal, Old, II. 7.
—— New, II. 7.
Romanese, II. 6.
Sardinian, II. 4.
Spanish, II. 4.
—— dialects, II. 4.
Wallachian, II. 11.
Latin and Romance words connected with Viticulture, 302 sqq., II. 1-61.
Grapes, Romance words for II. 51, sqq.
Grapes, bunch of, II. 44 sqq.
Grape, a single, II. 56, 57.
Grape pulp, II. 59.
Grape skin, II. 57, 58.
Grape stone, II. 61.
Grapes, residuum of pressed, II. 58.
Must, II. 59.
Raisins, II. 54.
Vine, vinestock. II. 23 sqq.
—— blossom, II. 51.
—— branch, II. 38 sqq.
—— bud, II. 43, sq.
—— leaf, II. 42. sqq.
—— roots, II. 31 sqq.
—— shoot, layer, II. 59 sqq.
—— tendrils, II. 50.
—— trellis, II. 25.
Vineyard, II. 19 sqq.
Latin epitaph at Ascalon, 167.
Latin-English Dictionary by Lewis and Short, criticism on, 196.
Latin Mood, 104.
Latin Subjunctive, so called potential and jussive uses of, 94.
Legends of Greek Tragedy and Heroic Myth, Connexion between, 213.
Lewis and Short's Latin Dictionary, 196.
Lex Thoria and Lex Agraria, Mommsen on, II. 104.
Literal Translation, 142.

Madvig's Adversaria, criticisms of, 67.
Metaphors, rendering of, 150.
Middle English Spelling, II. 64.
Mommsen on *uiritanus ager*, II. 99.
——— on Lex Thoria, II. 104.
Mood, see *Conjunctive*.
MS. of Aristotle's Ethical Treatises, 44.
MS. of 15th century, 91.
Mutes and liquids, short vowels lengthened before combination of, 134.

Index of Subjects (*continued*).

'Myrmidons' of Aeschylus, 219.

N, transference of from end of one word to beginning of next, 15.
Negatives and prohibitives in Latin, 63.
Negatives in composition in Greek, 74.
Niebuhr on the *ager publicus*, II. 106.

'Οδυσσεὺς ἀκανθοπλήξ, 235.
Oedipus legend in Tragedy, 213.
Orientation, date of, 191.
'Οστολόγοι of Aeschylus, 231.

Participles, translation of, 148.
Penelope of Aeschylus, 230.
Philoctetes legend in tragedy, 214.
Philological Society, work of a, 1.
Phoenix of Euripides, 217.
Phonetic change, causes of, 17.
Phryges of Aeschylus, 225.
'Post Epic' words in Homer, (Paley) 271 sqq.
Predicative Dative in Latin, 261.
Prefix *a-* in English, 15.
Prefix *un-* in English, 62.
Present Indicative, translation of, 147.
President's address, 17, 30, 50, 76, 109.
Printing, discovery of, effect on English spelling, II. 6.
Pronunciation, Latin, reform of, II. 191.
'Proteus' of Aeschylus, 230.
Ψυχοστασία of Aeschylus, 228.
Puns and παρὰ προσδοκίαν in Aristophanes, 28.

Quintus Smyrnaeus, character of his poems, 290.

'*Read to*,' Greek words for, 248.
Reflexive verbal and noun formations with Old Scandinavian reflexive pronoun, 24.
Relative pronoun translation, 146.
Romance language, bibliography of, see *Latin*.
Romance sounds, pronunciation of, II. 14 sqq.
Roots AK- and MAGH, 51.
Root *ἐθ* in ἔθνος, etc., 51.
Roots SAK, etc. in English, II. 194.
Roots τολ-, ταλ-, τλα, 51.
Runic Alphabet, origin of, 121.

S to R in Latin, transition from, 9.
Sanskrit and Latin, 15 words common to, 14.
Scotch proverb *sokand seill is best*, 314.
Ships, Catalogue of, in Euripides Iphigenia at Aulis, 101.
Short vowels, lengthened before combinations of mutes and liquids, 134.
'Sisyphus' of Aeschylus, 231.
Socrates, his δαιμόνιον σημεῖον, 23.
Sophists, defence of Mr. Grote's account of the S., 10.
Spartan franchise, grants of, II. 133.
Spelling, etymological, unmeaning in its conventional sense, II. 66.
Spelling, real etymological is phonetic, II. 67.
Spelling reform, discussion on, II. 176.
Spelling reform in English, II. 62 sqq.
Spelling reform, not a wiping out the history of the language, II. 66.
Spelling reform to be based on Romance values of the letters, II. 68.
Spelling reforms, value of partial, II. 68.
Spelling, unphonetic character of English, II. 65.
Spenser's Faerie Queen, pseudo-archaisms in, 11.
Surgeons in Greek Armies, 116.

Tablets, votive, found at York station, 69, 397 seqq.
Tabula Lusoria, 170.
Talent, the Homeric, 245.
Thorius or *Borius*, II. 104.
Tiberius Gracchus the elder, 8.
Tibullus IV 13, genuineness of, 239.
Tisias, date of, 238.
"To save appearances," 46.
Translation from Greek and Latin, notes on canons of, 138.
Tyre, church at, as described by Eusebius, 189 sqq.

Vase, Greek, of fifth century B.C., 80.
Viticulture, Latin and Romance terms connected with, 302 sqq; II. 1 sqq.

Wasse, Joseph, literary career of, 82.
Words found in two Indo-European languages only, 14.
Written history, lateness of, deduced from Thuc. I 1-23, 11.
Written literature, early Greek, 127, 132.

B. INDEX OF WORDS.

GREEK.

ἀγορὰ πλήθουσα, 301.
ἄζυξ, 57.
αἰκάλλω, 25.
ἄλοξ, II. 144.
ἀμφιγυήεις, II. 78.
ἀμφίγυος, II. 79.
ἀμφιέλισσα, II. 80.
ἄναιτος, unchallenged, 74.
ἀνατρέφω, fatten up, 67.
Ἀπηλιώτης, 13.
ἀταρτηρός, 19.
ἄψ ἀπονοστήσειν, 183.
Βορέας, 13.
γνωσιμαχεῖν, usage of, 240.
Δελφικὴ μάχαιρα, II. 124.
διαφροντίζειν, c. acc., II. 132.
δουλεία, II. 132.
δράγμα, 311.
δράκια, 311.
δρακός (gen.), 311.
δρέμμα, 311.
δρέπειν, τρυγᾶν, 311.
δρεπτεῖς, τρυγηταί, 311.
ἐμβατεύειν, 73.
ἐνοπή, 25.
ἐπαλλάττειν, II. 114 n., 121 sq., 129.
ἐπίρροθος, 19.
ἔρρειν in Homer, II. 160.
εὐθενεῖν, II. 165.
εὖνοια, II. 115 n., 121 n., 131.
ἠιόεντι (Σκαμάνδῳ), II. v. 36, 41.
ἠπεροπεύω, 25.
ἶξις, 212.
ἴσα, ὅμοια, 28.
κατά with acc. in apparently contradictory senses, 55.
κατάληψις, II. 171.
κενεμβατεύω, 65.
κορώνη, II. 145.
κόσμος, II. 133.
κόχυ (Hesych.), 25.
κύανος, 39.
κώμη and γένος, relation of, II. 141.
λαβεῖν, of thing acted on, II. 142.
λάλος, *inhoneste*, II. 139.
λαρισαῖος, II. 135.
λαρισοποιός better than λαρσαιοποιός, II. 135 sqq.
λύγοι, II. 121, 123 n.
μάρπτω, 25.
μὰψ ἀπονοστήσειν, 183.
μηροί and μηρία, 202.
μνήμονες, II. 151.
ναύκληρος, κυβερνητής, πρωρεύς, 22.
ΝΕΟΠΟΙΟΣ, 63.
ὄαρος, ὀαρίζειν, 49.
ὀβελισκολύχνιον, II. 125.
ὅλως, II. 130.
ὁμόκαπος, II. 125.
ὄνεσθαι, II. 152.
-οσυνος, -οσυνη, in Greek tragedy, 250.
πλινθίον, 172.
προθέλυμνος, 20.
ῥάματα, 310.
ῥάξ, 310.
ῥοδοδάκτυλος Ἠώς, 301.
ῥώξ, 310.
Σείριος ἀστήρ, 177.
σκοποῦμαι, passive as well as middle, 16.
σπουδάσματα, II. 147.
συνασφεῖν, 74.
συνεπιψηφίζειν, II. 134.
σχολή, lecture, II. 141.
τὸ πᾶν, corrupted from τοπάν, τροπάν, etc., 204.
τραχηλίζω, 47.
ὕλη, silua, 136.
ὑπολείπειν, construction of, II. 142.
χθιζός, 41.
ὠμοθετεῖν, 202.

LATIN

acinus, 306, 308, 311.
arcesso and *accerso*, 45.
arcifinius, II. 95 sqq.
atriarius, 312.
botryo, 304.
calces, 172.
cardinales uirtutes, 96.
condicio, conditio, 184.
eculeus, 210.
Eous, 268.
decumanus, II. 97 sq.
granum, 306, 308.

Index of Words (*continued*).

hemina sanguinis, 180, 297.
inhabilis, 67.
intercisiui limites, II. 99.
ius uectigalis, II. 108.
latrunculi, 172.
libera schola, 59.
licentia poetica, 178.
nominibus assignare, II. 104.
"*non* for *ne*," 63.
occupatorius ager, II. 99.
per centurias, II. 108.
racemari, racematus, racemosus, 306.
racemarius, 305.
racemus, 304, 307, 310.
scopio, scopius, 307.
sermo in Servius meaning 'word,' 49.
seruos, 14.
tipula, 176.
uncus, 12.
uua, 303, 307, 310.
uinaceum, 307-309.
uiritanus ager, Mommsen on, II. 99.
uiritim diuisus ager, II. 100.
VTERE FELIX, 204.

ENGLISH.

aggrace, etc., 11.
aim, 70.
akimbo, II. 188.
an in sense of 'if,' 175.
anneal, 175.
atone, 35.
bask, busk, risk, etc., 25.
dace, dare, dart, 175.
flush, clash, flash, crash, etc., 26.
frisk, fresh, busk, etc., 26.
glamour, 33.
gain, 72.
gypsey, 12.
jute, 208.
keight, etc., 11.
key, II. 190.
love, 'nothing,' 27.
mandarin, 208.
marmoset, 208.
mask, 209.
neap and *ebb*, 17.
patch, 209.
platchet, 209.
slowworm, II. 177, 179.
'*sokand seill is best*,' 314.
talk, II. 178.
weary, II. 178.
wench, II. 178.
wraith, II. 179.
wyvern, II. 179.

MISCELLANEOUS.

ICELANDIC—
beita, 'tack,' II. 159.
lyf 'whit,' 28.
keng-boginn, II. 188.
leiða, 'bury,' II. 158.
ICELANDIC (*continued*)—
sækja, 'advance,' 315.
veiðr, 'catch of fish,' II. 160.
SANSKRIT—
gochara and other compounds of *go*, 15.

C. INDEX OF PASSAGES.

1. GREEK.

Aeschylus—
Agamemnon 16 124
61-5 93
120 244
162-5 124
276, 7 18
277-80 125
296-9 125
813-6 19
692 19
904-6 58
904-7 93
918 244
934 131
1092 19
1110 19
1143 125
1156-9 172, II. 190
1241 127
1294-7 126
1459 19
1601 19
1609 19
Choephorae 472-3 85
691-9 169
935-72 204
Eumenides 441 244
829 sqq. II. 165
Persae 297, 8 78
Prometheus 420 II. 179
Sept. c. Theb. 24 202
145, 6 79
216 79
265 74
425 79
484 79
1047 113
Supplices 983-4 131
Anthology— IX 482 57
Aristophanes—
Acharnians 920-5 211
Aves 1647 II. 164
Equites 570 210
Pax 114-7 211
Vespae 642 210
Aristotle—
Nicomachean Eth. I 7.15 136
V 5.12 34
VIII 10.2 137
Politics, I 1. 3 II. 124
2. 5 II. 125

Aristotle (*continued*)—
Politics, I 2. 7 II. 127
2.10 57
6. 1 II. 111 sqq., [119 sqq., 128 sqq.
9. 8 II. 131
10. 4 II. 131
II 4. 8 II. 131
5.22 II. 132
8. 1 II. 133
9.17 II. 133
9.20 II. 134
10. 6 II. 134
12. 7 II. 135
III 2. 2 II. 135 sqq.
3. 2 II. 138
3. 6 II. 138
3. 7 II. 138
4. 9 II. 139
4.17 II. 139
5. 9 II. 139
9.11-14 II. 140
12. 6 II. 141
IV (VII) 1. 1 II. 141
2.10 II. 141
8. 3 II. 142
11. 3 II. 142
12. 2 II. 143
14.11 II. 144
16. II. 144
16. 9 sqq. II. 116 sqq., [145 sqq.
16.11 II. 146
16.13 II. 146
16.14 II. 146
17. 1 II. 147
17. 3 II. 147
17. 5 II. 147
17. 6 II. 147
17. 9 II. 148
V (VIII) 2. 5 II. 148
VI (IV) 1. 1 II. 148
1. 6 II. 149
4.25 II. 149
7. 1 II. 150
15. 8 II. 150
VII (VI) 5. 7 II. 151
8. 7 II. 151
8. 8 II. 151
VIII (V) 10.16 II. 152
11.31 II. 152

INDEX OF PASSAGES—GREEK (*continued*).

Demosthenes—
Fals. Leg. 413 II. 175
Euripides—
Alcestis 312 311
Helena 381 311
Hippolytus 276 209
Ion 3 2
1084 311
Medea 297 31
377 31
1052 31
Homer—
Iliad I 424 41
II 604, 605 41
V 36 41
XV 18, 19 245
XVIII 506-8 211, 245
Odyssey VII 87 39
Passim 320 sqq., II. 199 sqq.
Lysias—
Orat. XXVI 17 119
Pindar—
Isthmians II 39, 40 163
VII 43 163
Nemeans I 8, 9 162
18 162, 252
29 252
32 252
IV 17 253
38 253
VII 86 sqq. 254
98 sqq. 256
VIII 48 256
IX 15 257
40 257
X 30 257
XI 46 257
Olympians II 56 sqq. II. 183
III 8, 9 166
VI 73, 4 166
Plato—
Apol. Socr. 26 D, E 246
33 B 79
Crito. 44 D 79
Meno. 86 E II. 169
Phaedo. 62 A II. 73
98 B II. 71
101 C II. 70
104 D II. 76
106 A II. 76
Philebus. 12 E 20
21 B 20
25 D 102
26 D 20
30 E 20
46 B 20
51 E 21
Plato (*continued*).
Philebus 56 C 103
64 E 21
Republic VI 488 22
Theaetetus. 207 E 40
Passim 333 sqq. II. 215 sqq.
Sophocles—
Antigone, 413-4 II. 173 sqq.
414-5 257
Ajax, 399-400 43
449 43
465-6 43
556-7 43
730 43
803 44
1082-3 44
1112 44
1396-7 44
Electra, 451-2 16
Oedipus Coloneus, 30 211
153 212
318 114
384 212
864-5 114
1177 114
1370-2 114
1377-9 115
1469 115
1482 115
1488 115
1514-5 116
Oedipus Rex. 210 164
328-9 123, II. 162, 175
337-8 13
329 16
422-3 164
476-82 13
914-7 13
1089 14
1168 14
1420 14
1462 14
Philoctetes 527 244
Trachiniae, 553-4 16
Fragments, 319 212
Theophrastus, *passim,* 41-2
Thucydides— I 118. 2 87
III 17 88
23. 4 13
48. 1 II. 180
IV 18. 4 32
28. 1 32
30. 3 156
86. 1 II. 181
V 49 112
VI 11. 6 32
16. 2 33

INDEX OF PASSAGES—GREEK (*continued*).

Thucydides (*continued*).
VI 57. 1 116
VII 75. 4 55
102. 2 102
VIII 14. 2 164
31. 2 165
56. 4 102
Thucydides (*continued*).
VIII 86. 3 165
103. 2 165
Xenophon—
Agesilaus, I 2 113
I 9 113
de Vect. IV 14 248

Colossians ii. 18, 19 65
1 Corinthians vii. 1 80
ix. 1 80
ix. 24-27 66
Ephesians i. 22—ii. 3 66
vi. 2 33
St. John xviii. 28 48
2 Timothy ii. 15 116

2. LATIN.

Catullus— 35. 4, 5 312
Cicero—
Academica I 39-42 II. 170 sqq.
Brutus 36, 136 II. 104
Milo 21. 57 210
De Natura Deorum
III 35. 84 21
Orator 48.160 54
Gromatici Scriptores *passim*. II. 95 sqq.
Horace—
Epodes V 87-88 162
Satires I 3.120-1 88
II 1. 86 31
II 4. 77 55
Juvenal— I 153-5 11, 114
VII 165-6 114
X 65-6 114
Lucan— I 44, 5 II. 166
151 sqq. II. 167
164, 5 II. 167
167 sqq. II. 167
220 sqq. II. 167
327 II. 167
413 II. 168
452-4 II. 168
694 II. 168
Lucilius, fragments of, in Cic. *de Fin.* II § 23, *de Fin.* I § 7, *Or.* II § 25, Plin. N. H. Praef. § 7—168
Plautus—*Miles* 526 II. 181
635 II. 181
881 II. 182
936 sqq. II. 183
Mostellaria 62 II. 183
460 II. 183
Propertius— I 1.33 187
2.25 188
Propertius (*continued*).
I 6.19 188
8. 7 188
16.29 266
20.52 188
II 1.47 188
2. 4 189, II. 159
III 26.15, 16 (II 28.61, 62) 383
32.1 (II 34. 1) 384
29 (II 34.29) 189
92 (II 34.92) 312
IV (III) 11. 5 189
17.27 384
19. 7, 8 384
21.19-22 385
V (IV) 1.37, 38 385
2.11, 12 385
4.14 249
5.61 189
64 386
8. 1 249
39 386
9.70 386
10.42 386
11. 5 189
17 sqq. 266
37 sqq. 267
Passim 372 sqq., II. 227 sqq.
Quintilian—
Inst. Orat. XII 10.17 54
Servius—*Passim* 387 sqq.
Tibullus— IV 13 239
Virgil—
Aeneid VI 585-6 182
X 185-6 81
Georgics I 513-4 56
Passim II. 223 sqq.

D. INDEX OF REVIEWS.

ARISTOTLE (1880), by H. JACKSON. 368 sqq.
Bernays, *Aristotelische Theorie des Drama* 371
Grote, *Aristotle* 368
Hatch, W. M., *Moral Philosophy of A.* 370
Susemihl, *Aristotelis Ethica Nicomachea* 370
Wallace, E., *Outlines of Philosophy of Aristotle* 368
Wilson, J. Cook, *Aristotelian Studies* 368

HOMER (1880-2), by W. LEAF. 321 sqq. II. 199 sqq.
Adam, L., *Odyssee u. episch. Cyclus* 330
Anton, H. S., *Etymologische Erklärung Hom. Wörter* II. 209
—— *Fortsetzung* ..... II. 212
Avia, *Odyssey in English verse* 323
Baenitz, *zum I u. II der Il.* II. 208
Bolte, J., *de monumentis ad Od. pertinentibus* .... II. 212
Brentano, *zur Lösung der Troj. Frage* .... II. 203
Brocks, E., *zu Il. xvii* 330 II. 209
Buchholz, E., *die Hom. Realien: Band II, Abtheilung I: das Oeffentliche Leben* ..... II. 201
Burchardi, K., *οἶος b. Homer* II. 210
Du Cane, Sir C., *Odyssey I-XII in English verse* 324
Dunbar, H., *Il. xvi* 322
—— *Concordance to Odyssey and Hymns* 327
Ebeling, *Lexicon Homericum* 330
Faust, A., *Homerische Studien* II. 212
Fowle, E., *Book I of Homer's Iliad* (for schools) 323
Frey, K., *Homer* ..... II. 210
Frohwein, E., *Homerische Verbalformungen* .... II. 209
Frölich, H., *d. Militärmedicin Homers* 327
Gemoll, A., *Einleitung in d. Hom. Gedichte* .... II. 207
Giles, *Homer's Iliad* 324
Goebel, *Lexilogus zu Homer u. d. Homeriden* 324
Goecke, *Gebrauch d. Konjunctiv u. Optativ bei H.* ..... II. 201

HOMER (*continued*).
Haesecke, *Entstehung des I B. der Ilias* .... II. 208
Hagemann, A., *Eigennamen bei H.* 327
Hailstone, H., *Il. xxi* 322
Harrison, J. E., *Myths of the Odyssey* .... II. 210
Hecht, M., *Quaestiones Homericae* .... II. 212
Hentze, *Homer's Ilias Schulausgabe v. K. F. Ameis* ..... II. 205
—— *Anhang zu H.'s I. v. desselben* .... II. 205
Hercher, R., *Homerische Aufsätze* .... II. 206
Hinrichs, G., *d. Hom. Chryseis-episode* .... II. 213
Kayser, K. L. *Homerische Abhandlungen* .... II. 204
Kiene, A., *die Epen des Homer* II. 204
Kobilinski, G., *De A, I, Y, ap. Hom. mensura uocalium* II. 211
Köchly H., *Opuscula Philologica, vol. i* .... II. 205
Kopp, H., *Aurea Catena Homeri* 329
Lahmeyer, L., *de apodotico δέ* 327
Lenz, E., *de uersibus ap. Hom. perperam iteratis* ..... II. 206
Mahaffy, J. P. (*History of Greek Literature*) .... II. 328
Morgan, R., *Odyssey, literally translated* 324
Niese, B., *Entwickelung der Hom. poesie* .... II. 212
Polak, H. J., *Ad Odysseam eiusque Scholiastae curae secundae* II. 203
Pratt, J. H., & Leaf, W., *The story of Achilles* 323
Ranke, F., *die Doloneia* II. 202
Rothe, C., *de Vetere Kirchhoffii νόστῳ* .... II. 213
Sandford, P., *Iliad xxii* 323
Sayce, A. H., *On the Language of Homer* 321
Schliemann, *Ilios* 326
—— *Reise in der Troas* II. 202
Schrader, H., *Porphyrii Quaestionum Hom. reliquiae* 329
Sidgwick, A., *Homer's Iliad xxi* 322
—— *xxii* 322
Siegfried, R., *Compositio librorum Iliadis xviii ad xxii* II. 208

INDEX OF REVIEWS (*continued*).

HOMER (*continued*).
Sittl, K., *Wiederholungen in der Odyssee* .... II. 211
Thiemann, C., *Gebrauch u. Unterschied der Partikeln ἂν u. κέν* .... II. 206

PLATO (1880, *in England* 1881-2) by R. D. HICKS 333 sqq; II. 215 sqq.
Apelt, O., *observationes criticae in Pl. dialogos* 344, 354, 355, 361
—— *ueber den Parmenides* 344
—— *zum Commentar von P.'s Parmenides* 349
Archer-Hind, R. D., *Difficulties in Platonic Psychology* II. 218
Badham, C., *ad Pl. Philebum*..... 349
—— *Platonica* .... II. 220
—— *ad l. x de legibus*..... II. 220
—— — *l. viii Paralipomena* II. 220
Becker, Th., *zur Erklärung v. Platon's Laches* 355
Benn, A. W., *Greek Philosophers*..... .... II. 220
Bruns, J,. *Plato's Gesetze* 362
Bywater, I., *Ataκta* ..... II. 220
Campbell, L., *a neglected MS. of Pl.* .... II. 219
—— *Theaetetus* ..... II. 221
Church, F. J., *Euthyphron, Apology, Crito and Phaedo translated into Eng.* 367
Cobet, C. G., *ad Pl. Protagoram* 357
Drygas, A., *P.'s Erziehungstheorie* 340
Dziatzko, K., *Kritisches zu P.'s Leges*..... 365
Fischer, C., *über d. Person des Logographen in P.'s Euthydemus*..... 356
Förster, R., *Sophron u. Platon*..... 360
Göbel, K., *über d. Platonischen Parmenides* 346
Gow, J., *Nuptial Number of Republic* .... II. 220
Hasbach, *Aesthetik Platos u. Schopenhauers* 339
Heine, T., *de ratione quae Platoni cum poetis Graecorum intercedit qui ante eum floruerunt* 338
Huit, C., *le Sophiste est-il l'œuvre de Platon ?* 343
Jackson, H., *Plato's later theory of Ideas* .... II. 216
—— *On Plato's Republic* II. 216

PLATO (*continued*).
Kennedy, B. H., *Theaetetus, Translation and Notes* II. 221
Kleist, H. v., *Methodologische bedeutung des Protagoras* 358
Liebhold, K. J., *zu Platon's Philebus* 349
—— *zu Platon's Politeia* 360
Löschhorn, K., *kr. Studien zur platonischen u. christlichen Ethik*..... 340
Maguire, T., *Parmenides* II. 221
Müller-Strübing, H., *Protagoras* 342
Münz, B., *Erkenntniss u. Sensationstheorie des Protagoras* 342
Noble, C., *Staatslehre Platons in geschichtlicher entwicklung* 335
Purves, J., *Selections from the Dialogues* .... II. 221
Rettig, G. F., *die Zahl in P.'s Staat*..... 361
Schanz, M., *Platonis opera* (*II* 2) 334
Schmidt, H., *exegetischer Kommentar zu P.'s Theätet.* 342
Stein, P., *Aristophanis Eccl. argumentum e iv Reipublicae libro sumptum* 361
Susemihl, F., *Abfassungszeit des Pl. Phaidros*..... 352
Tannery, P., *L'éducation platonicienne* 365
Thompson, W. H., *Introductory remarks on the Phaedrus* II. 219
Usener, H., *Abfassungszeit d. Pl. Phaidros*..... 350
Wells, G. H., *Euthyphro* 340
Zeller, E., *zur Geschichte d. platonischen u. aristotelischen Schriften* 340, 359

VIRGIL (1881-2) by H. NETTLESHIP. II. 223 sqq.
Albrecht, E., *wiederholte Verse u. Verstheile b. V.* ..... II. 226
Conington & Nettleship, *Works of Virgil* (4th ed.), *vol. i* II. 223
Henry, J., *Aeneidea vol. iii* II. 224
Klouček, W., *zu Vergilius* II. 226
Kolster, W. H., *V.'s Eklogen in strophischer Gliederung mit Kommentar* .... II. 222
Kvičala, J., *Beiträge zur Erklärung der Aeneis* ..... II. 224
Ladewig, *Virgil, ed. Schaper, vol. ii*..... .... II. 224

INDEX OF REVIEWS (*continued*).

VIRGIL (*continued*).
Papillon, T. L., *Virgil* II. 226
Smith, C. L., *Virgil's instructions for ploughing, etc.* II. 223

PROPERTIUS (1880-2) by J. P. POSTGATE 372sqq., II. 229, sqq.
Baehrens, E., *Propertius* (text) 372
—— *Reviews of do.* ..... 380 (bis)
—— *zu lateinischen dichtern* II. 230
Birt, T., *Properz* (*Das antike Buchwesen* .... II. 233
Bitschoffsky, R., *zu Prop. II* 21. 11 sq. .... II. 231
Brandt, K., *Quaestiones Propertianae* .... II. 231
Ellis, R., *on P.* 380
—— *The Neapolitanus of P.* 381
—— *Propertianum* ..... II. 235
Kühlewein, G., *kritische Bemerkungen zu P.* .... II. 233
Leo, F., *Vindiciae Propertianae* 378
Otto, A., *Fabulae Propertianae, Pars i* 379
Palmer, A., *Propertius* (text) 375
Peiper, *Quaestiones Propertianae, Pars i* 380
Polster, *Quaestionum Propertianarum Specimen* ..... II. 230
Postgate, J. P., *Propertiana* 382
—— *Select Elegies of P.* II. 227
—— *Emendations of P.* II. 228
Scharf, *Quaestiones Propertianae* II. 231
Schenkl, *eine Properz-handschrift* II. 231
Simpson, F. P., *Note on P.* 382
Solbisky, K., *de Codd. Propertianis* .... II. 235
Vahlen, J., *Beiträge zur Berichtigung der Elegien des P.* II. 229
—— *ueber zwei Elegien des P.* II. 232

PROPERTIUS (*continued*).
Weidgen, J., *Quaestiones Propertianae ii* .... II. 233

SERVIUS (1880) by H. NETTLESHIP. 387 sqq.
Linke, H., *de Macrobii Saturnaliorum fontibus* 393
Thomas, E., *Essai sur Servius et son commentaire* 387
Wissowa, G., *de Macrobii Saturnaliorum fontibus* 393

TOPOGRAPHICAL INVESTIGATIONS IN GREECE AND WESTERN ASIA (1881-2) by H. F. TOZER II. 237-42
Clark, J. T., and others, *Investigations at Assos* ..... II. 237
Olympia, *die Ausgrabungen zu, Part v* .... II. 239
Ramsay, W. M., *Studies in Asia Minor, etc.* .... II. 242
Sachau, E., *über die Lage von Tigranokerta* .... II. 241
Treu, *Cavadias' excavations on site of Tegea* .... II. 242

ENGLISH ETYMOLOGY (1881-2) by J. ZUPITZA ..... II. 243 sqq.
Palmer, A. S., *Folk-etymology* II. 253
Skeat, W. W., *Etymological Dictionary of Eng.* ..... II. 243
—— *Concise do.* ..... II. 243
Wedgwood, H., *Contested etymologies in Skeat's Dictionary* II. 253
Kluge, F., *Etymologisches Wörterbuch d. deutschen Sprache* II. 259
Schade, O., *altdeutsches Wörterbuch* (2nd ed.) ..... II. 259

E. INDEX OF CONTRIBUTORS.

Allen, J. B., 138.
Allen, S., 109.
Arnold, E. V., 261.

Bendyshe, T., 41, 103.
Birks, E. B., 29, 73, 101.
Bonaparte, H.I.H. Prince L.-L., II. 1–61.
Burn, R., 249.

Cooke, A. H., II. 173.
Cowell, E. B., 8, 14, 15, 17, 30, 33, 39, 48, 49, 51, 76, 109.
Cullinan, Max C., 87.

Dahlmann, R., 52.
Doig, W., 182, 210.

England, E. B., 209.

Fennell, C. A. M., 9, 25, 34, 89, 109, 165.
Fulford, H, W., II. 175.
Francis, A. L., 9.

Gardner, P., 80.
Gow, J., II. 157.

Hager, H., 84, 246; II. 83–94.
Haskins, C. E., 88.
Hayman, H., 127, 183, 189, 213, 270.
Hicks, R. D., II. 170 sqq.
Hort, F. J. A., 22, 63.

Jackson, H., 9, 20, 22, 23, 29, 34, 44, 56, 102, 136; II. 70–7, 111 sqq., 170.
Jebb, R. C., 10, 21, 22, 42, 75.

Kennedy, B. H., 14, 16, 58, 59, 81, 94, 104, 123, 156, 172; II. 162–4, 175.
Kenrick, J., 48.
Kempthorne, J., 155.
King, C. W., 347.

Laurence, P. M., 111.
Leaf, W., II. 70-7.

Lewis, S. S., 29, 39, 63, 69, 161, 204, 240, 261.

Magnússon, E., 24, 25, 35, 70, 120, 314; II. 157 sqq., 179, 188.
Mayor, J. B., 23.
Mayor, J. E. B., 9, 46, 49, 63, 67, 82, 91, 96, 109, 156, 178, 184, 196, 297.
Munro, H. A. J., 81, 168.

Nixon, J. E., 63, 94, 109, 132.

Paley, F. A., 9, 12, 16, 21, 22, 28, 39, 40, 41, 49, 51, 85, 92, 93, 101, 130, 136, 138, 169, 202, 298.
Pearson, J. B., 176.
Peile, J., II. 164.
Postgate, J. P., 187, 239, 252, 266, 302, 312; II. 118, 164, 166-8, 180, 191.

Ridgeway, W., 209, 210, 244; II. 160, 179 sq., 185 sq.
Roberts, E. S., 40.
Roby, H. J., II. 95 sqq.

Sandys, J. E., 16, 182.
Savage, H. E., 134.
Shilleto, R., 48, 59, 61, 74.
Sidgwick, H., 10, 21.
Skeat, W. W., 11, 15, 17, 38, 45, 54, 60, 62, 73, 86, 113, 175, 208; II. 160, 177 sqq.
Swainson, C. A., 183.
Sweet, H., II. 62-9.

Taylor, C., 14, 65.
Thompson, E. S., II. 169.

Verrall, A. W., 204, 212, 238, 244, 250, 297, 311; II. 164 sqq., 181 sqq., 185.

Wilkins, A. S., 8. 45.
Wood, —., 63.
Wordsworth, C., 11, 15.
Wratislaw, A. H., 9, 13, 18, 31, 42, 55, 78, 113, 162.

F. INDEX OF ACTA.

Election of Members, 19, 28, 30, 39, 41, 42, 50, 58, 61, 70, 74, 76, 81, 87, 96, 103, 113, 123, 132, 136, 138, 156, 162, 167, 169, 172, 183, 202, 208, 240, 244, 249, 252, 266, 299; II. 157, 162, 181, 187, 190.

Election of Officers, 8, 18, 30, 50, 76, 103, 201, 299.

Miscellaneous, 9, 18, 300, 311; II. 162, 169, 177.

STEPHEN AUSTIN AND SONS, PRINTERS, HERTFORD.

Proceedings

of the

Cambridge Philological Society

For the Year 1882.

PROCEEDINGS

OF THE

Cambridge Philological Society.

LENT TERM, 1882.

FIRST MEETING.

AT a Meeting held in St. John's College on **Thursday, Feb. 9, 1882,** Professor SKEAT, in the absence of the *President*, in the Chair,

H. F. WILSON, Esq., Trinity College,
was elected a member.

A vote of thanks was passed to Mr. VANSITTART for his present of the *Philological Museum* and the *Museum Criticum* to the Society's library.

It was agreed to purchase a complete copy of Kuhn's *Zeitschrift* for the library.

Prof. A. S. WILKINS communicated a paper on a MS. of Cicero's *De Oratore* and *Orator* in St. John's College, Oxford.

"It seems to have been first collated by Thomas Cockman (*De Oratore*, Oxf. 1696): and Bp. Pearce, who knew it from Cockman, praises it highly. The collations of the other MSS. by Lagomarsini, Ellendt (1840), Piderit, and Ravaisson (*Codex Abrincensis*), now enable us better to estimate its value.

The MS. is a small folio of 28 leaves (55 pages, the last blank) written in double columns in a neat and clear hand. The ink has kept its colour except on the first page. It has numerous contractions, such as the Tironian abbreviations for *et* and *cons*, the misunderstanding of which latter has led copyists to change *consules* into *asinos* (Wattenbach, *Einleitung*, p. 74).

The MS. contains

DE ORATORE I. §§ 1—128 cogitanti—sūmo, 157—193 citatae—ciuili. II. 60—69 ferūt—a doctore tūdant, 19—20 tū—arte, 39—50 eloquētē—cohortatio, 30—39 mediocris—qd q̄dē, 69—245 p'ma—p'fūt (omitting 90—92) exprimat—quid enim, 228 colligtr. III. 1 īstituenti—17. 110 n̄ ut iure—*ad finem.* ORATOR 91 robustius—*ad finem.*

Thus it belongs to the second class of *codices mutili.* It wants I. 128—156 and III. 18—109; but it contains I. 124—128, which are wanting in the older Erlangen, and II. 231—245, which are added in A by a somewhat later hand. The dislocation of the four passages towards the beginning of Bk. II., evidently corresponding to the displacement of four leaves by a binder, is the same as in

γ and other *codices mutili*. Its readings show considerable resemblance to γ. In III. 1—18 I have noted more than eighty readings of Z, none of which are given by Pearce or Ellendt. For fourteen the reading of γ, as given by Sorof, agrees with Z. In seven there is discrepancy (one being an error in Z, six in γ), A having in all these cases the right reading. From an inspection of the readings of A, γ, and Z in these and other instances, we can infer a very close connexion between A on the one hand, and Z γ on the other. It would seem Z and γ were not derived directly from A, but through the medium of a copy which fell to pieces and was wrongly rebound. Z however represents A more accurately than γ. Z and γ, though only holding a secondary place in the 2nd and 3rd books, where we have A, rise to the position of excellent authorities where A fails us.

It may be added by the way that, though the readings of A are of very great value in determining the text, the same cannot be said of its omissions."

Dr. WALDSTEIN read a paper on *ἀκροχειρισμός*, Ar. Eth. N. III. i. 17, p. 1111 (Bekk.).

"Aristotle is enumerating the categories of harmful human action, which, from particular ignorance on the part of the agent, are not to be considered criminal. These categories are illustrated by definite instances from real life, and to the last *τὸ πῶς, οἷον ἠρέμα ἢ σφόδρα*, is added as an illustration *καὶ δεῖξαι βουλόμενος, ὥσπερ οἱ ἀκροχειριζόμενοι, πατάξειεν ἄν*.

As this passage stands, it fails to illustrate the category, and cannot be construed into good sense. Our difficulties are increased by our ignorance of the precise nature of the *ἀκροχειρισμός*. If, as has been supposed, this game consisted of boxing, wrestling, or sparring, the illustration falls flat.

A painting on a vase in the possession of M. Camille Lecuyer at Paris, together with a relief published by Clarac (*Musée de Sculpture*, Vol. II. Plate 184, No. 55), and another published by Krause (*Gymnastik und Agonistik*, etc., Vol. II. Pl. X. Fig. 29), show this game to have been similar to one practised by boys with us, in which the fingers are interlaced, and the point is to bring the adversary to his knees by forcing back his wrist, only with the important addition that the Greeks did not begin with interlacing their hands, but stood opposite one another and strove to seize the most favourable grip of the hands, the most decisive part of the game. In this act, the one striving to seize, the other to avoid the hand of his opponent, involuntary striking must have been a most frequent occurrence.

The point of the illustration, however, does not so much lie in a mistake of two separate acts within one game, but in the slipping from the typical act of one game into that of another, the *ἀκροχειριζόμενος* falling into the action of the pancratiast or pugilist. It is the involuntary transition from the lightest and most inoffensive of games to the heaviest and most severe of games.

That it is this step from a light to a heavy game which is the point of the illustration, is evident from the fact that Clemens Alexandrinus, who (Strom. II. 14, p. 461) enumerates these categories of Aristotle, does not hesitate to take another instance, but again one in which a competitor in a harmless game causes death to his antagonist, a frequent occurrence in the heavier games.

The δεῖξαι βουλόμενος, which, as Bernays has shown, is a *lapsus* on the part of the scribe from the fact of the same having occurred only two lines above, is to be replaced by θῖξαι, which Turnebus saw in several manuscripts."

Mr. RIDGEWAY suggested that δεῖξαι was for δράξασθαι, through δείξασθαι.

Dr. WALDSTEIN then read the following paper:

"To the description of the Polygnotan pictures in the Lesche of the Cnidians at Delphi Pausanias devotes seven chapters (Lib. X. capp. 25 to 31). The twenty-ninth chapter, which deals with the second picture representing Odysseus's descent into Hades, begins with the mention of two figures, Perimedes and Eurylochus, the companions of Odysseus, who are preparing the offering of the black rams to Hades, Τῶν δὲ ἤδη μοι κατειλεγμένων εἰσὶν ἐνώτεροι τούτων ἱερεῖα καὶ οἱ ἑταῖροι τοῦ Ὀδυσσέως Περιμήδης καὶ Εὐρύλοχος φέροντες, τὰ δέ ἐστι μέλανες κριοὶ τὰ ἱερεῖα. Then follows the description of a seated old man who is twisting a rope of reeds, which is eaten as fast as he twines it by an ass behind him. This figure, the *cicerone* said, had the inscription Ὄκνος. This man Pausanias believes, and his information is again on the authority of the people at Delphi, to have had an unthrifty wife, and in later literature[1] this name occurs as a personification of thriftlessness and indolence.

We cannot help feeling that these attributes apply solely to the wife and not the Ὄκνος, if to anybody at all. The whole allegory, a direct personification of human ideas, is very forced and contrary to the spirit of Greek works of the time of Polygnotus, while the story is one that would readily become popular with the people, and be taken up by later writers. It is the only instance of such an allegory known before the middle of the fourth century in Greek art. That Pausanias himself felt doubt concerning this tradition is evident from the way in which he takes pains to quote this story on the authority of others (μετὰ δὲ αὐτοὺς ἀνὴρ ἐστι καθήμενος, ἐπίγραμμα δὲ Ὄκνον εἶναι λέγει τὸν ἄνθρωπον . . . . τὰ οὖν ἐς τοῦ Ὄκνου τὴν γυναῖκα ἐθέλουσιν αἰνίξασθαι τὸν Πολύγνωτον, κ.τ.λ.), and in the way in which he tries to satisfy himself and others in referring to a custom among the Ionians and the name of a bird Ὄκνος which have no tangible bearing upon the subject.

[1] [As in Propert. v. 3. 21—
Dignior obliquo qui funem torqueat Ocno,
aeternusque tuam pascat, aselle, famem.]

The whole story and position of Ὄκνος here and in later traditions cannot be satisfactorily explained, and if we bear in mind how credulous was Pausanias and how ignorant were the *ciceroni*, we must question whether the whole story was not invented upon the basis of an abbreviated or obliterated inscription.

Bearing this in mind we must consider whence Polygnotus took the scenes which he represents. We find that the first picture was taken from the Iliu Persis, the second from the Nekuia. The second picture corresponds entirely to the contents of the 11th book of the Odyssey. But here there is no mention of Ὄκνος. We do find the two comrades of Odysseus sacrificing the black rams, and immediately before this as well as a few lines above and at the end of the 10th book we do find the mention of Ὠκεανός.

> αὐτοὶ δ' αὖτε παρὰ ῥόον Ὠκεανοῖο
> ἤομεν, ὄφρ' ἐς χῶρον ἀφικόμεθ' ὃν φράσε Κίρκη.
> ἐνθ' ἱερήια μὲν Περιμήδης Εὐρύλοχός τε
> ἔσχον· κ.τ.λ.

When we consider that localities are indicated in these very pictures and throughout the whole of Greek Art by means of human figures, that the great world-stream is often represented as an aged man, we must be inclined to believe that the Ὄκνος of the picture is really Ὠκεανός, his action being a simple mode of expressing the endless flow and change of the element which he personifies, and this will be still more evident to us when we remember that on several reliefs this rope-twisting old man is seated beside the Danaids whose endless drawing of water is acknowledged to be an illustration of the same course of nature. The story of Ὄκνος therefore was spread through the misreading of the inscription Ὠκεανός."

Mr. PALEY communicated a paper on Sophocles, *O.T.* 1380, κάλλιστ' ἀνὴρ εἶς ἔν γε ταῖς Θήβαις τραφείς, of which the following is a summary.

"Oedipus is giving reasons for his self-inflicted blindness, of which the last is that he might not look on the temples and statues of the Gods in Thebes in which he had lived so long and honourably, and from which he had excluded himself by his edict against the murderer of Laius. Lines 1379—82 are most naturally taken, 'Of which (statues of the Gods) I, the most unhappy king, after having been brought up as well as any man could be, at least in such a city as Thebes, deprived myself by my own proclamation that the impious homicide should be repelled by all.' I have remarked in a little manual on Greek particles that γε *per se* rarely means 'at least' (γοῦν). As in v. 1377, '*my* eyes,' it simply emphasizes; but here it seems to =γοῦν. Apparently there is a contrast between the shrewdness of Oedipus in solving the riddle of the Sphinx and the proverbial dullness of the Thebans. But τραφείς is a further difficulty, as Oedipus was brought up with Polybus in Corinth.

Are we to acquiesce in the theory that *τραφεὶς* = *διατρίψας*, or translate it 'having been *maintained* (in royal dignity) as well as any one could be in such a dull and stupid city as Thebes'?—a city which he elsewhere goes out of his way to praise. But the logic also is faulty. Why does Oedipus say 'I have deprived myself of the temples after living in such a city as Thebes as well as a man could do'? Perhaps he put *ἀνὴρ τραφεὶς* 'brought up to be a true man,' cf. Oed. Col. 393. But as *ἀνὴρ εἷς* with superlative generally means 'most for any one man' (Trach. 460, etc.), the expression may be a confused one for *ἀνὴρ τραφεὶς κάλλιστ' ἀνὴρ εἷς*. Otherwise we must have recourse to the *γε otiosum*, in which case we had better reject the verse as spurious."

Dr. KENNEDY sent a note on the same passage, in which he said he had omitted to remark in his forthcoming edition what had however long since struck him, viz., that when Sophocles makes Oedipus say he has lost all pleasure in gazing on

> city or citadel, or of the gods
> statues and temples, of which I the wretch,—
> the one in Thebes of all most nobly reared—
> deprived myself, etc.

he perhaps meant by the emphasis *ἔν γε ταῖς Θήβαις* to express his Athenian contempt for that illiterate and unartistic character of the Thebans which gained for them the well-known proverb, acknowledged by one of themselves to whom it was certainly inapplicable—*Βοιωτίαν ὗν*. And the *γε* might hint that, though to have been bred in Corinth was better than to have been reared in Thebes, yet there was something better still, to have been educated in Athens. As to construction, *ἔν γε ταῖς Θήβαις* must be taken in close connection with *ἀνὴρ εἷς*, and *κάλλιστα τραφεὶς* afterwards; 'the one man above all in Thebes at least who had received an excellent education,' *i.e.* 'who had been better educated than any other man in Thebes.'

SECOND MEETING.

AT a meeting held in St. John's College, on **Thursday, Feb. 23,** the *President* Mr. MUNRO, in the Chair,

The Rev. C. BADHAM, D.D., Professor of Classics in the University of Sidney,
was elected an honorary member.

Votes of thanks to the Philological Society (London), the Oxford Philological Society and the Hellenic Society were passed.

Mr. COOKE read a paper, "On the imperatival force of the Latin subjunctive," of which the following is an abstract.

"Mr. Roby, in his Syntax (§§ 1596—1604), divides the tenses of the subjunctive, when used in commands and prohibitions, as follows:

(*a*) In present, and, in prohibitions, perfect tenses.

(*b*) In imperfect and pluperfect tenses, of advice applicable to circumstances no longer existing.

On the first of these two divisions we find a note, to the effect that 'the use of the subjunctive in the second person, present tense, is *rare*, except when the subject is indefinite.' This remark relates only to *commands;* for, although one example only is given, a reference is given to § 1544, which also contains *one* example, from Ter. Andr. 430, explained however in that section as a hypothetical, not imperatival, use of the word.

Now this use of the second sing. pres. subj. in commands is anything but 'rare' in Plautus—e.g.

Bacch. 417 morem geras.
ib. 1061 proin tu quaeras quid ferat.
ib. 1189 accipias potesque et adcumbes.
Curc. 271 pacem et Aesculapio petas.
ib. 457 dicas quid uelis. argentum accipias, cum illo mittas uirginem.

Next comes a note on § 1600. 'In prohibitions to a definite person, the present subjunctive active is found occasionally in the comic poets, once in Horace.'

So far from this being an 'occasional' use in Plautus, it is the rule: compare Capt. 14, 247; 331, 349, 393, 434, 548; Curc. 213, 539, 565, 568, 713. This list might be extended to any length.

Then as to 'once in Horace.' The reference given by Roby is Sat. II. 3. 88, ne sis patruus mihi. On what principle does Mr. Roby admit this, and exclude such passages as these,

Od. I. 33. 1 Albi ne doleas . . . . neu decantes,
Od. II. 1. 37 sed ne retractes . . . . mecum quaere.

The ordinary explanation, which makes the *ne* clause 'final' after something mentally supplied like 'I tell you that,' is exceedingly clumsy and unpoetical, while the last example given above where an imperative (*quaere*) parallels the *ne* clause, seems conclusive in favour of a construction amply supported by earlier Latin, and therefore familiar to Horace, whose love for archaism is well known.[1]

[1] It is possible that we should explain in the same way Hor. Od. IV. 9. 1
ne forte credas interitura,
and Virg. Ecl. 3. 28—30
ego hanc uitulam (ne forte recuses,
bis uenit ad mulctram, binos alit ubere fetus)
depono,
construing *ne recuses*, not "that you may not refuse (I tell you that) twice she comes . . . . " but "do not refuse." Yet it must be admitted that in both cases the word *forte* tends to give the *ne* a "final" sense.

Next as to division (*b*) § 1604.

Six examples are quoted, without mark of distinction. A consideration of these forces one to the opinion that no arrangement of these tense-usages will be satisfactory, which does not separate, or contrast, command and prohibition as expressed by them.

For instance, his first example,

CA. non ego illi argentum redderem? ME. non redderes,
neque de eo quicquam neque emeres neque uenderes.
Plaut. Trin. 133—4,

is very different from his fifth

frumentum ne emisses, sumpsisses id nummorum.
Cic. Verr. 3. 84.

In the first case *non redderem* is a deliberative subjunctive in the past ('I not pay' echoed by *non redderes* in the same tense and mood); in the second, *ne emisses, sumpsisses* are respectively prohibitions and commands in the past.

Precisely similar instances to that given above from the Trinummus, viz. Plaut. Merc. 633, Cic. Sest. 19. 20, are put by Mr. Roby under quite a different heading in § 1610.

An instance of *ne* prohibitive with imperfect subjunctive (a use not given by Mr. Roby) will be found in Plaut. Pseud. 437 uel tu ne faceres tale in adulescentia.

The following classification is proposed of the tenses of the subjunctive in this imperatival sense: *e.g.*

(i) ne facias paralleled by facias.
(ii) ne feceris ,, ,, [feceris].
(iii) ne faceres ,, ,, faceres.
(iv) ne fecisses ,, ,, fecisses.

Examples of (iii) and (iv) prohibitive are, from the nature of the case, not common.

Examples of (iii) and (iv) jussive are found in such phrases as 'At tu dictis, Albane, maneres,' which may be taken as a pure use of the mood, as a command in the past, without any ellipse of a suppressed protasis, *e.g.* 'had you been doing your duty, you would . . . .' If, as is agreed, *tu facias* can mean 'do,' there is nothing against *tu faceres* meaning (literally) 'have been doing.'

It remains to complete the parallel in the case of (ii). Though little, if any, trace remains of (*e.g.*) *feceris* in the sense of 'do' (which is quite what we should expect, since the idea could be expressed in two other ways), yet this imperatival sense of the perfect subjunctive is distinctly shown in the first and third persons; *e.g.*

Virg. Aen. VI. 46, hac Troiana tenus fuerit fortuna secuta.

In expressions of a 'modest' wish:

Hor. Sat. I. 3. 64, qualem me saepe libenter obtulerim tibi, Maecenas. Cf. Sat. I. 10. 5.

Commonly in the 'concessive' sense of 'suppose that,' 'granted.'

Cic. pro. Mil. Milo de Clodii reditu unde praesciuit? quaesierit

sane; seruum argento corruperit. Add Hor. Sat. II. 1. 45: also the much-debated *dixerit aliquis*: and possibly also, though doubtfully, *uideris* as in Cic. Phil. II. 46. 118 sed de te tu uideris."

Mr. RIDGEWAY read notes on Aristotle *Pol.* I. II.

(1) I. 2. 5. Οὓς Χαρώνδας μὲν καλεῖ ὁμοσιπύους, Ἐπιμενίδης δὲ ὁ Κρὴς ὁμοκάπους κ.τ.λ. The better MSS. have ὁμοκάπους, the inferior ὁμοκάπνους, preferred by Grote and St. Hilaire. Epimenides wrote in hexameters: hence ὁμοκᾶπους (κάπη, used only of *cattle*) does not suit. ὁμοκάπνους was read, because (*a*) it suited the metre, and (*b*) καπνὸς was more familiar. καπνὸς cannot = ἑστία. ὁμοκάπους evidently expresses the same idea as ὁμοσιπύους, which = "having a common meal-bin." Read ὁμοκᾶπους Doric for ὁμοκήπους (κῆπος) = "with a common plot of ground." The Cretan poet used a Doric form; and for the retention of the dialectic form in Aristotle cf. Θαλέω *inf.* κῆπος is the common plot of ground that furnishes the common food supply (σιπύη). Cf. II. 5. 3 γήπεδον and καρπός. The scale of social development indicated by Arist. seems to be (1) original οἰκία. (2) οἶκος = joint family of Hindoos or Sclavonic house-community, where the proceeds of the undivided property (κῆπος) must be brought into a common chest or purse (vide Sir H. Maine). (3) The οἶκος breaks up into separate οἰκίαι forming the κώμη (= the Russian village community); all are sprung or believe themselves sprung from a common ancestor (ὁμογάλακτες). Mr. Heitland's ἀπ' οἰκίας for ἀποικία οἰκίας cannot be accepted. For (*a*) it needs ἐκ rather than ἀπό, cf. II. 2. 2. (*b*) Ar. does not explicitly state that the village is an ἀποικία of the οἰκία but is like it, ἔοικε. (*c*) Ar. wants to show that the κώμη comes from the first οἰκία, and is not composed of any chance persons inhabiting contiguous οἰκίαι, and therefore uses ἀποικία as expressing *direct descent*.

(2) I. 2. 5. Read τελεωθεὶς and χωρισθεὶς for τελεωθὲν and χωρισθέν. If construed as it stands, it is nonsense.

(3) I. 6. There are *three* theories of slavery here.

(A) Aristotle's own. Slavery φύσει is *just*.
(B) Slavery φύσει and νόμῳ is *just*.
(C) Slavery φύσει and νόμῳ is *unjust*

The corresponding theories of Justice are (A) τὸ βελτίον κατ' ἀρετὴν δεῖ ἄρχειν (the mark of which is φιλία between master and slave). (B) τὸ τὸν κρείττονα ἄρχειν. (C) εὔνοια.

B and C overlap (ἐπαλλάττειν) through confusing βία and ἀρετή. B thinks βία always implies ἀρετή, C thinks ἀρετή implies βία, and it is owing to this mistake (διὰ τοῦτο) that they hold their respective theories of justice, since, if B and C cease to overlap (διαστάντων χωρὶς contrasted with ἐπαλλάττειν), the overstatements (ἄτεροι λόγοι of B and C will have no force. The overstatement is on the part of C ὡς οὐ δεῖ τὸ βελτίον κατ' ἀρετὴν ἄρχειν καὶ δεσπόζειν (the negation of Aristotle's own theory); but now instead of stating

in a similar way B's, *i.e.* that preeminence in *βία* gives a claim to *ἄρχειν καὶ δεσπόζειν*, he goes back to § 1, where he first touches B's error (*ὁ γὰρ νόμος ὁμολογία τίς ἐστιν, ἐν ᾧ τὰ κατὰ πόλεμον κρατούμενα τῶν κρατούντων εἶναί φασιν*); and then puts B's overstatement in a slightly different form, *i.e.* that, since *νόμος* sanctions *βία*, and since *νόμος* is *δίκαιόν τι*, B therefore holds slavery *νόμῳ* to be just *theoretically*, but he denies it *practically*, for fear of being denominated a slave himself, in case of capture. B confines the word *δοῦλος* to *βάρβαροι*, and thus *οὐδὲν ἄλλο ζητῶν ἢ τὸ φύσει δοῦλον*, he coincides in *practice* with Aristotle's theory. On the other hand C differs from Aristotle in *practice* as well as *theory*.

There is an ambiguity in the term *ἀρετή*. With Ar. it is moral and mental excellence; with B it includes physical as well as mental and moral; whilst C understands it only in physical sense, and therefore rejects slavery *φύσει* as well as slavery *νόμῳ*. B making it include physical excellence is thus led to defend slavery *νόμῳ*.

(4) I. 10. 5. *ὁ δὲ τόκος κ.τ.λ.* For the idea cf. Plat. *Rep.* 555 E, *τοῦ πατρὸς ἐκγόνους τόκους κ.τ.λ.*

(5) II. 4. 8. *οὕτω συμβαίνει καὶ τὴν οἰκειότητα τὴν πρὸς ἀλλήλους κ.τ.λ.* Instead of governing *οἰκ.* by *διαφροντίζειν*, and then by change of construction with *πατέρα* as subject governing gen. *υἱῶν*, or taking *οἰκειότ.* as a loose acc. or reading *κατὰ τὴν οἰκ.*, govern *οἰκ.* by *διαφρ.*, and also *πατέρα* etc., taking *ὡς υἱῶν* closely with *πατέρα* ("regard a *father as having correlative sons*," etc.) and cf. *εἶδος ὡς γένους*.

(6) II. 5. 8. Mention of horses and dogs naturally suggests hunting. So read *ἐν ταῖς ἄγραις* for *ἐν τοῖς ἀγροῖς*.

(7) II. 5. 22. *εἱλωτείας τε καὶ πενεστείας καὶ δουλείας*. Modern edd. object to *καὶ δουλείας*; Susemihl is inclined to reject it, others emend it. It is better to keep it as it refers to other serf populations, *e.g.* *Γυμνήσιοι* at Argos, *Ἀφαμιῶται* at Crete. For *δουλεία* so used cf. Thuc. v. 23.

(8) II. 7. 15. Read *ἀμύνεσθαι* instead of the very unusual active *ἀμύνειν*.

(9) II. 8. 1. In the interpolated description of Hippodamos (the antique Oscar Wilde) *ζῆν περιεργότερον τριχῶν τε πλήθει καὶ κόσμῳ πολυτελεῖ, ἔτι δὲ ἐσθῆτος εὐτελοῦς μὲν κ.τ.λ.*, there is no construction for *ἐσθῆτος*. Susem. rejects *πολυτελεῖ*, as having only inferior MSS. authority, and reads *κόμης*, which does not go well with *τριχῶν*. *ἔτι δὲ* is wanting in some MSS. *πολυτελοῦς* was written in the margin by a scribe who did not understand *εὐτελοῦς*, then inserted beside *κόσμῳ*, so spoiling the construction, and *ἔτι δὲ* inserted to make connexion. Expel *πολυτελεῖ ἔτι δὲ*; then it runs *τριχῶν τε πλήθει καὶ κόσμῳ* (fashion, "cut," cf. Aesch. *Supp.* 246) *ἐσθῆτος, κ.τ.λ*

(10) *ἐπὶ μὲν τῶν προτέρων βασιλέων μετεδίδοσαν* (the Spartans) *τῆς πολιτείας κ.τ.λ.* Neither does this refer to aliens (Congreve)

nor to early kings, nor to *μόθακες*, but rather to the granting of citizenship to Helots through the stage of Neodamodes (cf. Müller, *Dor.* II. 45, Arnold ad *Thuc.* v. 34), a practice in vogue as late as the Peloponnesian war.

(11) II. 9. 20. For *δημαγωγεῖν αὐτοὺς ἠναγκάζοντο καὶ οἱ βασιλεῖς* read *αὐτοὶ*. *δημαγωγεῖν* is used absolutely, cf. VIII. 11. The kings tried to outbid the ephors for popular favour.

(12) II. 10. 7. *συνεπιψηφίσαι* = not "join in ratifying" (L. and S. and edd.), but rather = "to be mere adjuncts" (cf. Fr. *assister*) to the putting of the question, cf. VIII. 1 *ὅταν ἐπιψηφίζηται ἀρχή*, "is put to the vote," *not "ratified"* (L. and S.).

(13) II. 12. 7. *Θάλητος*. *Θαλέω* is a form used in the story of how he "struck oil," I. 11. This is another proof of the spuriousness of II. 12.[1]

THIRD MEETING.

AT a meeting held in St. John's College on **Thursday, March 9**, the *President*, Mr. MUNRO, in the Chair,

the following were elected members:

M. C. MACMILLAN, Esq., M.A., Christ's.
G. A. MACMILLAN, Esq.

A vote of thanks was passed to the PUBLIC ORATOR for the present of a copy of the *Journal of Classical and Sacred Philology* and the *Publications of the English Dialect Society* to the Society's Library.

Mr. MUNRO read a paper on Aeschylus *Agamemnon* 1156—1159 (Kennedy = 1186—1189 Paley).

He argued against both Madvig's and Mr. Verrall's emendations of this passage; and proposed to read as follows:

νεῶν τ' ἔπαρχος Ἰλίου τ' ἀναστάτης
οὐκ οἶδεν οἷα γλῶσσα μισήτης κυνός,
λέξασα κἀκτείνασα φαιδρόνους δοκὴν
ἄτης λαθραίου, τεύξεται κακῇ τύχῃ.

'The captain of the fleet and destroyer of Ilium knows not what the tongue of a lustful she-hound, speaking as she spoke and lengthening out with a gay heart the ambush of dark crime, will achieve—with foul success.'

The neut. plur. accus. of the *pronoun* *οἷα* is quite regular as the object of *τεύξεται*: Aeschylus, Sophocles and Euripides have, each of them, more than one instance of such neuters after *τυγχάνω*.

[1] "Mr. R. D. Hicks has pointed out to me that Spengel proposed *χωρισθεὶς* and *τελεωθεὶς* (*Studien Arist.* 1866) and that Busse in a degree thesis (1881) has anticipated me in *ἄγραις*."—W. R.

μίσητος, with accent thrown back, in the sense of 'lustful' is well attested. The MS reading of v. 3 cannot be right, as ἐκτείνασα has then no object, and the whole clause in fact affords no proper sense. δοκὴν for δίκην, a very uncommon word for a very common one, is a slight palaeographical change. For δοκὴν comp. Hesychius: δοκαί· ἐνέδραι, παρατηρήσεις: and again ἐν δοκῇ· ἐν ἐπιβουλῇ. The word therefore meant 'ambush,' 'hostile watching for,' 'deliberate plot,' any sort of 'dark treachery,' like *insidiae* in Latin, *guet-apens* in French. Tho' ἐνέδρα, in this metaphorical sense, is far less common than its synonym *insidiae* or *guet-apens*, it is so used by Plato and Demosthenes. δοκή is confirmed by Homer's ἐν προδοκῆσιν, and his frequent use of its verb δοκεύω in precisely analogous senses. With ἄτης λαθραίου should be compared δολίαν ἄτην in v. 1457 (1501). φαιδρόνους may be abundantly illustrated: κακόνους, κονφόνους, ὑψηλόνους, ταχύνους, μεγαλόνους, κρυφίνους, κρυψίνους, θηλύνους, etc.

We thus get a complete sense and construction; and the words well depict Clytemnestra's appalling equanimity, the long protracted dissimulation of her tongue. Compare Jeremiah ix. 8 'One speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.'

Mr. VERRALL read a paper upon the meaning of βλάπτειν and βλάβη.

"The use of βλάπτειν is very different at different periods (see L. and S. *s.v.*), and its use in Aeschylus (it was contended) is not that of Attic prose, but that of Homer and the older poets generally; the meaning *to arrest, hinder, embarrass* is required by several of the Aeschylean passages and possibly in all; the meaning *to injure* is nowhere necessary and must not therefore be assumed. βλάπτεσθαι must signify *to be hindered* in *Ag.* 120 βλαβέντα λοισθίων δρόμων and *Cho.* 956 Δίκαν . . . . βλαπτομέναν. The analogy of the last passage is in favour of a similar rendering of ὁ βλάπτων *Cho.* 327; *arrest* gives as good a sense as *injure* in *Eum.* 661 οἵσι μὴ βλάψῃ θεός and a better sense in *Prom.* 196 εἴ τι μὴ βλάπτει (*thou art embarrassed*) λόγῳ. (Should we not read λόγου, *translating if nothing hinders thee from telling*? Cf. *Ag. l.c.*) A comparison of *Prom.* 196 with *ibid.* 763 suggests a corresponding translation of εἰ μή τις βλάβη *there is no hindrance*. The substantive has the same sense in *Theb.* 201 μὴ βλάβην τίθει, *Eum.* 491 βλάβα *objection* or *obstruction* (cf. *Tyrtaeus*, 8. 42, for the expression βλάπτειν δίκης *to hinder of justice*), *Eum.* 938 δενδροπήμων βλάβα the cold wind (note antithesis to φλογμὸς) which *checks* the trees. In discussing *Eum.* 491 δίκα* καὶ βλάβα (so the MSS.), Mr. Verrall proposed to restore the syllable wanting to the metre between δίκα and καὶ by reading δικαι <κα> και (δίκᾳ κακῇ) *by a wrong sentence*. In conclusion he criticized the common rendering of θεοβλαβοῦντα (*sinning against the gods*) in *Pers.* 831. θεοβλαβεῖν is equivalent to θεοβλαβὴς εἶναι *to be infatuated*, an early example of the formation of a verb

in -εω from a compound adjective in which the verbal element is passive (*god-distraught*); cf. ψυχορραγεῖν, ἀρρωστεῖν, ἀπρακτεῖν and (in later Greek) a large number of such forms."

Mr. JACKSON read two notes, of which the following are abstracts:

"(1) In the apologue of the ring of Gyges, Plato *Republic*, 359 D sqq., it is related that the shepherd, descending into a chasm, discovered a hollow horse of brass having windows in its sides, through which he looked and saw what seemed to be a corpse of more than human stature, τοῦτον δὲ ἄλλο μὲν οὐδέν, περὶ δὲ τῇ χειρὶ χρυσοῦν δακτύλιον, ὃν περιελόμενον ἐκβῆναι. To complete the sentence which I have quoted, some editors give ἔχειν before οὐδέν, others φέρειν after δακτύλιον. Both readings appear in some MS. or other, but as neither can be said to be well supported, it is reasonable to suppose that they are conjectural additions to the text. Accordingly they are rejected both by Baiter, who supposes the words ἰδεῖν ἔχοντα to be understood from the clause last but one preceding, and by Madvig, who substitutes for τοῦτον δὲ ἄλλο μὲν οὐδέν, the words πλούτου δὲ οὐδέν. Neither expedient appears satisfactory. Furthermore there is something grotesque in this description of a corpse, of stature more than human, 'having nothing on but a gold ring' (Jowett), and it is noticeable that the nudity of the corpse is not mentioned, either in Cicero's paraphrase, *de Officiis* III. 9 § 38, or in that of Nizámi, translated by Prof. Cowell, *Journal of the Bengal Asiatic Society*, 1861. Would it not seem that Davies and Vaughan show a sound instinct when they translate 'from which he took nothing but a golden ring off the hand, and therewith made his way out,' a meaning which certainly cannot be extracted from the text as it stands? In order to obtain the desired sense and to provide government for ἄλλο οὐδέν and χρυσοῦν δακτύλιον, it is only necessary to omit the relative ὃν after δακτύλιον, and to alter τοῦτον into τούτου.

(2) It is well known that when Plato established himself at Athens in 387, he came into collision with Isocrates, who was not only a writer of forensic speeches, but also a professor of political philosophy: and it is now generally acknowledged that several of Plato's dialogues contain references to his rival. But I am not aware that any one has considered the early part of the sixth book of the *Republic* from this point of view.

(*a*) The apologue of the ship, with its tall, burly captain, dull of sight and hearing, ignorant of navigation, and its equally ignorant, riotous, crew struggling for the helm, while the skilful navigator is regarded as a stargazer and a babbler—(which apologue, by the way, seems to be developed from an εἰκών of the historical Socrates, see Xen. *Memorab.* III. 9 § 11, and to be directly referred to by Aristotle, *Politics* IV [VII]. 2, 1324 b, 24, 30)—has for its main purpose to show that the philosopher is useless as a politician, only because his fellow-citizens do not invite his help. Incidentally, however, we are told that the ignorant, riotous sailors

apply the epithets *ναυτικός, κυβερνητικός, ἐπιστάμενος τὰ κατὰ ναῦν, ὃς ἂν ξυλλαμβάνειν δεινὸς ᾖ, ὅπως ἄρξουσιν ἢ πείθοντες ἢ βιαζόμενοι τὸν ναύκληρον*, 488 D. Have we not here an allusion to Isocrates, who, himself taking no part in political life, taught the young Athenian to win the ear of the *δῆμος*, and so to secure the helm of the state?

(*b*) At 493 A sqq. Socrates describes the *δῆμος* as a monster, whose keeper studies its whims and tempers, the meaning of its various cries, and the means by which to soothe and to rouse it, calls the results of his observations wisdom, systematizes them into an art, and opens a school, though in reality he knows not which of the monster's fancies and desires are good, and which are bad. Is not *ὁ τὴν τῶν πολλῶν καὶ παντοδαπῶν ξυνιόντων ὀργὴν καὶ ἡδονὰς κατανενοηκέναι σοφίαν ἡγούμενος* 493 C, here figured as the keeper of a monster, Isocrates, the political philosopher as he called himself, the political charlatan as Plato thought him?

(*c*) At 495 B sqq. we are told that when philosophy is deserted by her natural relations, she becomes the prey of certain mannikins, who, attracted by the dignity which she retains even in her degradation, leave their miserable crafts to seek her out. Such creatures remind Socrates of a bald-headed tinker, who, having made some money, goes to the bath and washes himself, puts on a wedding garment, and proposes to marry his master's daughter, now that she is poor and desolate. Have we not here another allusion to Isocrates, who, as we know, denying the title of philosopher to his rival at the Academy, claimed it for himself?

It would have been strange, if Plato, when in the *Republic* he was developing his own educational system, had not made some reference to the system of his popular rival."

On the first passage discussed by Mr. Jackson, Mr. VERRALL remarked that, if the relative *ὅν* is omitted, the second of the changes proposed is unnecessary, as *τοῦτον* may be regarded as a second accusative after *ποιήσαντα* understood with *ἄλλο μὲν οὐδέν*.

The Secretary then read a paper from H.I.H. Prince L. L. BONAPARTE on the Latin and Romance terms of vine culture. This paper, which consisted of an extract from the Prince's Comparative Polyglot Dictionary, will be shortly printed *in extenso* by the Society.

EASTER TERM, 1882.

FIRST MEETING.

At a Meeting held in St. John's College on **Thursday, May 4**, the *President*, Mr. Munro, in the Chair,

The accounts of the year 1881 were passed; and it was resolved that the same be printed and circulated among the members at the end of this term.

The Public Orator read four papers from Professor Mayor, of which the following are summaries:

(1) Seneca *Epist.* 121. § 4 non desistam .... uoluptates ituras in dolorem compescere et votis obstrepere. quidni? cum maxima malorum optauerimus et ex gratulatione natum sit quicquid adloquimur.

On this Madvig (Advers. II. 522) remarks: "Sic codices (aut *alloquimur*) et Haasius, sine sensu; perspicuum est enim, stultitiam uotorum humanorum ex eo ostendi, quod; quae nunc lugeamus et quibus liberari cupiamus, ex uoto nobis acciderint et cum gratulatione accepta sint. sed quod Fickertus substituit, *quicquid obloquimur*, etiam prauius est; nihil enim aliud est nisi: *quicquid contra* (quos aut quod?) *dicimus*. suspicor fuisse: *quicquid amolimur*. nam *lacrimanus* nimis longe abit."

To begin ὕστερον πρότερον, Ὁμηρικῶς. If *amolimur* or *lacrimanus* had been in all MSS., I should have suspected corruption. 'Whatever we get rid of (*or* weep for) began with congratulation' is but a wooden antithesis. Fickert (in 1842) was not the first editor to read *obloquimur*, which is found in the first edition of Erasmus, 1513, and in all editions which I have seen up to Fickert's. *Alloquimur* is found in the first edition (circa 1470), and in an ed. Ven. 1490 fol.

If any word in any Latin author ought to have been sacred from corruption, it is this.

Victorius in his *Variae lectiones* VIII. 23. proved that *alloquor* = παραμυθέομαι = condole, comfort. He emended the passage of Varro l.l. VI. § 57, which has since appeared in all lexicons:

> hinc *adlocutum* mulieres ire aiunt,
> quom eunt ad aliquem locum consolandi causa.

Muretus in his *Variae lectiones*, II. 4, followed by Bentley and by all lexicons, cites a passage from the Troades of Seneca 619, 620, alios parentes *alloqui* in luctu dece, tibi *gratulandum est*, misera quod nato cares. Here we have the same opposition between *gratulor* and *alloquor*, 'congratulate' and 'condole,' as in our text. Since the days of Muretus it ought to have been impossible for any editor to read in Epistle 121 anything but *alloquimur*.

Once more. Muretus warned the world against the *imperiti* who corrupted Hor. Epod. XIII. 17. 18. by inserting *et*.

> illic omne malum uino cantuque leuato,
> deformis aegrimoniae *et* dulcibus alloquiis.

He says with perfect justice:

"Ita interpretati sunt, moneri Achillem a Chirone, ut ad Troiam leuaret omne malum deformis aegrimoniae tribus rebus; uino, cantu et iucundis sermonibus. non autem id dixit Horatius, sed uinum et cantum uocauit dulcia deformis aegrimoniae alloquia, id est, γλυκέα παραμύθια."

Bentley must have forgotten this lesson, when he conjectured, but happily kept out of his text, *ac* dulcibus alloquiis, 'wine and song and pleasant conversation.' It is amazing that so consummate a scholar should make *aegrimoniae* depend on *omne malum*. Bentley however draws a true distinction between παραμυθέομαι (παραμύθιον, παραμυθία) and *alloquor* (*allocutio*, *alloquium*) when he says that the Greek words very frequently take as their object a *thing* (some misfortune, sickness, etc.), while the Latin words ordinarily take a *person* as their object. I have examined all passages, cited in lexicons and indexes, in which *allocutio*, *alloquium*, *alloquor*, occur, and find as examples of *alloqui rem* only *aegrimoniae* in Horace and *quicquid* here (if indeed *quicquid* be accusative of the object, and not rather, as Mr. Smith suggests, a cognate accusative: *quicquid alloquimur*=*quicquid est allocutionum*).

Yet again: Lambinus, on the passage of the Epodes, cites, and Klotz and Corradini place in juxtaposition to the passage of the Troades, a second certain instance of antithesis between *gratulor* and *alloquor*. Valerius Maximus, II. 7. § 6 nostra urbs . . . . imperatorum proprio sanguine manantes secures . . . . ex castris incerta publice speciosas, priuatim lugubres duplici uultu recepit, *gratulandi* an *alloquendi* officio fungeretur.

One further criticism. I can only suppose that *quod* in Madvig's parenthetical question *quicquid contra* (*quos aut quod*?) *dicimus*, is a misprint for *quid*. He confesses in the preface to Vol. II. of the *adversaria* that he wrote the volume in haste; it must also be remembered that he is nearly blind.

It may be thought that I have made too much of a small matter. But any conjecture found in Madvig's works is almost sure to find its way into texts. Some time since I defended the received reading in Sen. de otio 3, § 4 (sic ad iter, quod inhabile sciet, non accedet) from Madvig's conjecture *quoi inhabilem se sciet*.

I observed that all lexicons cite *inhabile iter* from the digest, and proved that *inhabilis* is nearly as often an epithet of things as of persons. Yet in Koch's edition of Seneca's dialogues so-called, Madvig's corruption stands in the text. I take this occasion to warn our members against implicit trust in the Teubner texts. The editions, for example, of Seneca by Haase, and Gellius by Hertz, are, I believe, the least trustworthy in existence.

(2) Ovid *Metamorphoses*, II. 503, 504,

> omnia trita simul, quae sanguine mixta recenti
> coxerat aere cauo, uiridi uersata cicuta.

On this Madvig (Advers. II. 82) remarks: "ineptum et ridiculum est, ceteras potionis uenenatae particulas uersari cicuta, nimirum quasi trulla. rectum est *mersata*, cicuta copiose affusa."

If Madvig had compared the kettle of Medea (Ov. Met. VII. 278—280) he would have seen, what *uiridi* should have told him, that *cicuta* is the stem of hemlock, used to stir the ingredients of the potion.

> omnia confudit summisque immiscuit ima.
> ecce uetus calido *uersatus* stipes aëno
> fit uiridis primo.

Add that *miscere uenena* is a technical term (Juvenal I. 70 n.).

Ritschl long since called for a *critica uannus* to sift the chaff of Madvig's conjectures from the wheat. Certainly any one who would merely digest the criticisms which they have already called forth, would do a good service to letters.

(3) *In puris naturalibus.* Seven years ago (20th May, 1875, Journal of Philology, VI. 174—5) I pointed out to the Society that this phrase had its origin with the schoolmen, and remained in use after the reformation among philosophers and theologians. I have since met with 'pure naturals,' 'mere naturals,' in Andrewes and Jeremy Taylor (several times). Sorbière, a Frenchman who wrote a somewhat shallow account of a visit to England under Charles II., used the phrase as a mere *purpureus pannus*, as he used the name of Des Cartes to gain credit with Dr. John Wallis. The first example of the grotesque modern use that I have met with is in Wieland's introduction to Hor. Epist. I. 16: 'a good old comrade, to whom we have always displayed ourselves *in puris naturalibus*,' i.e. evidently 'without disguise,' 'as we are.'

No branch of lexicography has been more neglected than that which deals with proverbial sayings of this kind: it is plain that combination alone, and that of many persons working on different lines, can lead to any satisfactory result. Our Journal, or Notes and Queries, would no doubt always be open to contributions. Many years must elapse before any one can be competent to publish a dictionary of our *Geflügelte Worte*.

(4) *The dwarf Atlas of Juvenal* VIII. *and Robert Browning.* Iuv. VIII. 32,

> nanum cuiusdam Atlanta uocamus.

I assume that the following is an unintentional parallel, and therefore the more important as an illustration of the principle.

Passages from the French and Italian Notebooks of Nathaniel Hawthorne (Strahan, London, 1871) II. 11 (9 June, 1858): 'his [Browning's] little boy Robert, whom they call "Pennini" for fondness. The latter cognomen is a diminutive of Apennino, which was bestowed upon him at his first advent into the world, because he was so very small, there being a statue in Florence of colossal size called Apennino.'

Professor A. PALMER (Trinity College, Dublin) sent the following emendation of Horace, *Sat.* I. 6. 6:

> Non quia, Maecenas, Lydorum quicquid Etruscos
> incoluit fines, nemo generosior est te,
> nec quod auus tibi maternus fuit atque paternus,
> olim qui magnis legionibus imperitarent,
> ut plerique solent, naso suspendis adunco
> *ignotos, ut me* libertino patre natum.

"The last line is commonly read as above, but there is very scanty MS. support for *ut*. Out of fifteen MSS. cited by Holder only two, and those not first-rate, have *ut* at first hand. Seven have *aut*, which Holder reads. But curiously two have *aut ut*, one has *ut ut*, one *et aut*, while another L (Lipsiensis of the tenth century) has the strange reading *aut me ut*. Surely this points to some corruption. Again, instead of the simple *natum* of the vulgate, although there was no temptation for the scribes to wander, four of the best MSS. have *natos*, two *natus*. Hence, thanks to Holder for his recension, I have no hesitation in saying that what Horace wrote was:

> ignoto, aut, ut me, libertino patre natos.

The writer of the archetype was in a hurry to bring in his accusative, and changed *ignoto* to *ignotos*, leaving the line a foot too long, and causing all the various corrections in subsequent MSS. I only leave out an *s*."

Mr. HEITLAND sent a reply to Mr. Ridgeway's paper[1] on Aristotle *Pol.* I. 2. 6. as follows:

(*a*) "Why does my proposal 'need ἐκ rather than ἀπό'? Cannot the notion of *descent* be conveyed by ἀπό? To the quotation given in my pamphlet, p. 8 note, add Thuc. II. 15. § 5 οἱ ἀπ' Ἀθηναίων Ἴωνες, VI. 76. § 3 ὅσοι ἀπὸ σφῶν ἦσαν ξύμμαχοι, VII. 57. § 4 Ἴωνες ὄντες καὶ ἀπ' Ἀθηναίων, Odyssey X. 350—1 γίγνυνται δ' ἄρα ταί γ' ἔκ τε κρηνέων ἀπό τ' ἀλσέων ἔκ θ' ἱερῶν ποταμῶν . . . . κ.τ.λ.

[1] See Proceedings above, p. 8.

How does II. 2. § 2 affect the matter? *οἰκία ἐκ πόλεως* seems to me to denote *order of sequence*, not *descent*—'it will cease to be *πόλις* and become [will have become] *οἰκία*.'

(*b*) I freely grant that Aristotle does not say 'that village is *ἀποικία*, but *ἔοικε*.' But I do not grant that this is fatal to my proposal. I take *ἀπ' οἰκίας εἶναι* after *ἔοικε* to mean 'seems to be descended from.' And I still believe this to be a reasonable meaning, and one directly derivable from the Greek as I timidly proposed to read it.

(*c*) That I also hold that 'Aristotle wants to show that the *κώμη* comes from the first *οἰκία*, and is not composed of any chance persons inhabiting contiguous *οἰκίαι*' is I trust sufficiently clear from the words of my published pamphlet. Indeed how any one could on any other supposition propose to read *ἀπ' οἰκίας* instead of *ἀποικία οἰκίας* I cannot for the life of me understand. As soon as any one shows how this sense is to be gathered from the traditional reading, I shall cease to desire a correction of the text, but not sooner. I think I have shown that to retain *ἀποικία* is *on the face of it* simply a violation of the meaning of the word. I merely seek to lay the *onus probandi* on those who would adopt what seems to me a far more revolutionary proceeding than my hypothesis of a *διττογραφία*."

Mr. RIDGEWAY remarked in reply that an emendator incurred the *onus probandi* (1) that the text is corrupt, (2) that his proposal conforms to Greek usages. With respect to the first point Mr. Heitland says "one MS. omits *οἰκίας* after *ἀποικία*," but he omits to tell his readers that the aforesaid MS. (P^4) is only one of the third-rate MSS. Aristotle wanted to express the idea that one community (*κώμη*) stood in the relation of offspring to the other (*οἰκία*). The familiar terms *μητρόπολις* and *ἀποικία* expressed such a relationship to every Greek, so that Aristotle had the familiar word *ἀποικία* ready to hand to make clear his meaning. At the most it would be a very slight extension of the term to make it include the parent *οἰκία* which was the nucleus of the *κώμη*. But even this is unnecessary. Ar. regards the *κώμη* as being composed of the *οἰκίαι* of the children of the original man and woman, upon whose death, their *οἰκία* ceases to exist, in which case there is no extension of the literal meaning of *ἀποικία*.

With regard to the second point he maintained his former statement that *εἶναι ἀπό τινος* was not good prose Greek in the sense of 'offspring,' and that statement was confirmed by the fact that a scholar like Mr. Heitland had only quoted in support of it the well-known line:

οὐ γὰρ ἀπὸ δρυός ἐσσι παλαιφάτου οὐδ' ἀπὸ πέτρης,

and had in his note been only able to add four quotations, none of which applied to the case. For in the fresh Homeric quotation *γίγνονται ἀπό, not εἰσι*, is used, and the three quotations from Thuc. come under a well-known use of *ἀπό*, expressing remote

origin or dependence, like *εἷς ἀπό Σπάρτης, οἱ ἀπὸ Πλάτωνος*, etc. With reference to the first Homeric quotation (1) *pace tanti viri* it was rather inconclusive to quote Homer in support of a construction in Aristotle, and (2) the line cited is one of the most disputed in Homer as regards its meaning. As however Plato quotes it in the sense given it by Mr. Heitland, it is worth while to see what evidence he gives on the subject of *εἶναι ἀπό τινος*.

Plat. Apol. 34 D Socrates says *οὐδ' ἐγὼ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης πέφυκα* (not *εἰμί*), *ἀλλ' ἐξ ἀνθρώπων* (not *ἀπ' ἀνθρώπων*) Again Rep. 544 D *ἢ οἴει ἐκ δρυός ποθεν ἢ ἐκ πέτρας τὰς πολιτείας γίγνεσθαι.*

Surely Plato was a fair judge of fourth century Greek Prose, and these two quotations indicate that he will not use *εἶναι ἀπό τινος* on any account. This is confirmed by the fact that no instances of such a construction are found in Bonitz's Index Arist., Ast's Lex. Plat., Schweighaeuser's Lex. Herodoteum, Pindar, Homer, Wellauer's Lex. Aeschyleum, Beck's Ind. Euripidis, Beatson's Ind. Sophoclis (Oed. R. 415 *may* be an exception), Aristophanes (aravella), though we do find *ἀπὸ* used after *γίγνεσθαι, φῦναι, πεφυκέναι*, etc.

Mr. PALEY communicated a paper on Aesch. *Ag.* 1229 (Dind.) *οὐκ οἶδεν οἷα γλῶσσα μισητῆς κυνὸς κ.τ.λ.* In defending the vulgate against the changes proposed, he thought it not improbable that *τεύξεται* was the future of *τεύχω*. Cf. Hesych. *τευξομένη· ποιήσουσα.* The construction is *οἷα λέξασα οἷα τεύξεται, quis uerbis dictis ac longo sermone tractis quidnam sibi demum paratura sit.* The *tongue* is mentioned and not the person because it was the *speech* that was to put the king off his guard and which led him into the snare. *φαιδρόνους* seems genuine, and *φαιδρὸν οὖς* is not supported by *φαιδροῖς ὠσίν* Ar. Pac. 154 which is rather to be compared with *micare auribus*, etc. Mr. Paley could not accept Mr. Verrall's explanation of *τύχην ἄτης* 'a chance of hurt,' and his construction of *τυγχάνειν τύχην* as a cognate acc. He could see no difficulty whatever in *δίκην Ἄτης λαθραίου*, 'like a doer of mischief in secret,' as we have *δίκην φαιδρᾶς σελήνης* in this very play. Mr. Munro's reading *δοκήν* and explanation did not seem to have the genuine ring of tragedy: but he was undoubtedly right in taking *μισητή* as 'lewd,' a sense expressly recognized by J. Pollux.

Mr. E. S. THOMPSON suggested that the MS. reading might stand, but punctuated thus:

οὐν οἶδεν οἷα γλῶσσα μισήτης κυνὸς,
λέξασα κἀκτείνασα φαιδρόνους δίκην,
ἄτης λαθραίου τεύξεται κακῇ τύχῃ.

"Knows not what things the tongue of the lewd she-hound, that with gay heart hath uttered and spun out at length her 'justice,' may achieve by an evil chance of treacherous mischief." The speech of Clytemnestra (vv. 855—913 Dind.) is seemingly pointed to by the word *ἐκτείνασα*: cf. v. 916. This speech, though doubt-

less a trap, is at the same time a plea or apology. In our passage it might be possible to translate *δίκην* "plea." But instances of *δίκη* in this sense are hard to find; for in Eum. 491 the reading is uncertain; and Sept. c. Theb. 584 is a line of very doubtful genuineness. However one may suppose Cassandra to *quote* the word *δίκην* from the last lines of Clytemnestra's speech, where *δίκη* and *δικαίως* are both prominent.

SECOND MEETING.

AT a meeting held in St. John's College on **Thursday, May 25**, the *President*, Mr. MUNRO, in the Chair,

The following were elected Members:

C. E. CHAMBERS, Esq., Trinity College.
W. G. MITCHELL, Esq., M.A., Trinity College.
T. G. TUCKER, Esq., B.A., St. John's College.

Dr. KENNEDY read the following paper:

"Various editors and translators of Thucydides have variously interpreted the concluding words of this chapter. My own view, which differs in some degree from any given in the volumes of Arnold, Poppo, Göller, Krüger, Klassen, Meyer, Bloomfield, Sheppard and Evans, Dale, Crawley, Jowett, may perhaps be best understood and appreciated if it winds up a free translation of the whole preceding context. In the funeral oration of Pericles (Thuc. II. 32–46) the 42nd chapter immediately follows the orator's splendid picture of Athens as the glorious ornament and pattern of Hellas.

Διὸ δὴ καὶ ἐμήκυνα τὰ περὶ τῆς πόλεως, διδασκαλίαν τε ποιούμενος μὴ περὶ ἴσου ἡμῖν εἶναι τὸν ἀγῶνα καὶ οἷς τῶνδε μηδὲν ὑπάρχει ὁμοίως, καὶ τὴν εὐλογίαν ἅμα ἐφ' οἷς νῦν λέγω φανερὰν σημείοις καθιστάς. καὶ εἴρηται αὐτῆς τὰ μέγιστα· ἃ γὰρ τὴν πόλιν ὕμνησα αἱ τῶνδε καὶ τῶν τοιῶνδε ἀρεταὶ ἐκόσμησαν, καὶ οὐκ ἂν πολλοῖς τῶν Ἑλλήνων ἰσόρροπος ὥσπερ τῶνδε ὁ λόγος τῶν ἔργων φανείη. δοκεῖ δέ μοι δηλοῦν ἀνδρὸς ἀρετὴν πρώτη τε μηνύουσα καὶ τελευταία βεβαιοῦσα ἡ νῦν τῶνδε καταστροφή. καὶ γὰρ τοῖς ἄλλα χείροσι δίκαιον τὴν ἐς τοὺς πολέμους ὑπὲρ τῆς πατρίδος ἀνδραγαθίαν προτίθεσθαι· ἀγαθῷ γὰρ κακὸν ἀφανίσαντες κοινῶς μᾶλλον ὠφέλησαν ἢ ἐκ τῶν ἰδίων ἔβλαψαν. τῶνδε δὲ οὔτε πλούτῳ τις τὴν ἔτι ἀπόλαυσιν προτιμήσας ἐμαλακίσθη, οὔτε πενίας ἐλπίδι, ὡς κἂν ἔτι διαφυγὼν αὐτὴν πλουτήσειεν, ἀναβολὴν τοῦ δεινοῦ ἐποιήσατο· τὴν δὲ τῶν ἐναντίων τιμωρίαν ποθεινοτέραν αὐτῶν λαβόντες καὶ κινδύνων ἅμα τόνδε κάλλιστον νομίσαντες ἐβουλήθησαν μετ' αὐτοῦ τοὺς μὲν τιμωρεῖσθαι τῶν δὲ ἐφίεσθαι, ἐλπίδι μὲν τὸ ἀφανὲς τοῦ κατορθώσειν

ἐπιτρέψαντες, ἔργῳ δὲ περὶ τοῦ ἤδη ὁρωνένου σφίσιν αὐτοῖς ἀξιοῦντες πεποιθέναι, καὶ ἐν αὐτῷ τὸ ἀμύνεσθαι καὶ παθεῖν μᾶλλον ἡγησάμενοι ἢ τὸ ἐνδόντες σώζεσθαι τὸ μὲν αἰσχρὸν τοῦ λόγου ἔφυγον, τὸ δ' ἔργον τῷ σώματι ὑπέμειναν, καὶ δι' ἐλαχίστου καιροῦ τύχης ἅμα ἀγμῇ τῆς δόξης μᾶλλον ἢ τοῦ δέους ἀπηλλάγησαν.

'I have dwelt at length on the character of our city for these reasons:—I wished not only to prove that people without any of the advantages resembling ours have not an equal stake with us in the present contest, but also to justify clearly by striking facts my eulogy of the men over whom I am now speaking. Its chief grounds are contained in what has been said already; the glories of our city which I extolled were conferred on her by the virtues of these men and of others like them: and there are few Greeks in whose praises word and deed would be shown so evenly balanced as in this case. In my opinion the death of each now lying before us amply proves the worth of a man, whether it be the first indication or the final confirmation. For in favour of those whose conduct in other respects was less creditable, it is but just to put forward their bravery in war for their country's cause: they have cancelled evil by good, and the benefit of their public services has been greater than the harm of their private acts. No rich man among them became a coward from over-esteeming the prolonged enjoyment of his wealth: no poor man put off the hour of peril in the natural hope that even yet he might escape poverty and be rich. Such aims they embraced with less longing than the chastisement of their enemies: and, as they deemed this moreover the noblest of dangers, they frankly welcomed it, resolving, while they punished the foe, to let their aims stand over; trusting to hope for success in a future which they could not see, but for work in a present which they did see minded to rely upon themselves. In that work they thought more of resistance even to the death than of safety by retreat: the word of shame they fled from, the brunt of action they personally bore, and in fortune's briefest crisis, full of high-wrought determination, free from dread, they passed away.'

My version of this chapter will, I hope, for the most part explain and defend itself. But the concluding words need special comment.

It will answer no good purpose here to tax particular scholars with this or that error. There are three points to be decided, and as my opinion on each of these has been long considered and held with full conviction, the shortest and simplest course is to state it.

1. Does *τύχης* depend on *δι' ἐλαχίστου καιροῦ*, which stands before it, or in *ἅμα ἀκμῇ*, which follows it? I reply without hesitation, on the former of these, as all editors but Arnold have held.

2. It is a necessary consequence of the last answer, that the genitives *δόξης, δέους*, depend on *ἀκμῇ*, not on the verb *ἀπηλλάγησαν*, which accordingly means '*departed*,' '*died*' or '*passed away*.'

3. I hold, in contradiction to commentators and translators generally, that δόξης cannot be rendered *glory* without making the passage nonsensical.

Klassen's note here is the best and deserves attention. He says: 'δόξης contrasted with δέους must have a subjective meaning.' I cordially agree. But he unhappily adds: 'not that of indeterminate, but of glorious expectation: when their souls were not full of fear, but in the highest anticipation of the glory to be gained.' This exegesis, in my judgment, involves a confusion of thought. Δόξα has two general meanings and uses: one of these, '*opinion*,' '*expectation*,' is subjective: the other, '*reputation*,' '*glory*,' is objective. These senses cannot coexist in the word: it must mean one or the other, not an amalgam of the two, as Klassen tries to make out. What he first says is true, that here the subjective sense is required; the objective sense (*glory*) must not be thrust in over and above.

I do indeed believe that the subjective sense given here by Thucydides to δόξα is very large. I think he uses it to comprise the sum of all those feelings which he ascribes to these men in their death-struggle; and, as flying from disgrace was one of these, desire of glory is so far implied. But we should be wrong in saying that this is specially denoted by the word δόξα, and that the word is chosen for the purpose of including it. Perhaps the nearest approach to the meaning may be 'the determination to do (ἐδέδοκτο αὐτοῖς) what they deemed their duty' as soldiers and patriots. Some may prefer 'expectation.'

Again, I believe that the expression μᾶλλον ἤ is one of those which grammarians would place under the figure μείωσις, as when οὐκ ἐλάσσων is used for μείζων. I believe that the presence of 'fear' is not implied by its use but excluded entirely: in short that μᾶλλον ἤ = καὶ οὔτι. I have written above, '*full of high-wrought determination, free from dread.*' I might write, to the same effect, '*when determination* (or *expectation*) *not dread, was at its highest.*' If I am asked why Thucydides should bring in δέος at all, if there was none of it, I reply, because a death-struggle seems to all beholders or hearers a dreadful thing: and what they think of it they are tempted to ascribe to those engaged. 'Yes,'—the historian would say—'it is in its nature δεινόν, but each of these men, when in it, felt not the δέος.' See above 'οὔτε . . . . ἀναβολὴν τοῦ δεινοῦ ἐποιήσατο.'

Probably rhythm and alliteration had some share in determining Thucydides to use the word δόξης as opposed to δέους.

I set this passage in the late examination for the Chancellor's Medals; and, as I found most of the candidates clinging to the notion of '*glory*,' this circumstance, added to my sense of the general mistake of commentators, has led me to publish my own interpretation of the passage.

As Arnold's view was advocated by a member of the Society, I am constrained to state it, with my objections.

The concluding words of this chapter Arnold represents and renders thus: '*καὶ δι' ἐλαχίστου καιροῦ*, and in the briefest moment, *τύχης ἅμα ἀκμῇ*, when their fortune was at its height, *τῆς δόξης μᾶλλον ἢ τοῦ δέους ἀπηλλάγησαν*, they were taken away from what was their glory rather than their fear;' then adding: 'Death found them not dreading his approach, fearful and miserable, but in the height of their glory; for the battle was not their terror but their glory.'

Against this view I have to urge:

(1) *δι' ἐλαχίστου καιροῦ* is a phrase which lacks support. Thuc. would have written *δι' ἐλαχίστου* without subst. *Τύχης* added makes all the difference. See *καιροῦ τυχεῖν* often; and *τύχη καὶ καιρός* Plat. Leg. IV. 709.

(2) *τύχης ἅμα ἀκμῇ* is an objectionable arrangement. It should be *ἅμα ἀκμῇ τύχης*. Neither can it be rendered, 'when *their* fortune was at its height:' nor can good reason be shown for any such expression being here brought in. But *δι' ἐλαχίστου καιρου τύχης*, 'in fortune's briefest crisis' (or 'opportunity'), i.e. 'a fatal struggle, very soon decided,' gives excellent sense. See Krüger. If this argument be accepted as settling the government of *τύχης*, the subsequent interpretation of Arnold falls to the ground. But let us consider it on its own merits.

(3) As to *ἀπηλλάγησαν*, it can mean 'were freed'; it can mean 'were removed' (Antig. 422); it can mean 'were removed by death,' i.e. 'passed away,' 'died.' So Eurip. Her. 995 *κείνου δ' ἀπαλλαχθέντος*, 'when he was dead.'

(4) As to *δόξα*, how does it obtain the meaning 'glory'? The primary sense 'opinion' is used objectively, 'the opinion of others about some one.' See Soph. Oed. Col. 258 *τί δῆτα δόξης, ἢ τί κληδόνος καλῆς μάτην ῥεούσης ὠφέλημα γίγνεται*; Now let us ask, what rational sense is there in saying, that a man who dies in battle 'is removed from the opinion of men concerning him, not from his fear'? or even 'is removed from his glory (obj.) not from his fear'? 'The glory' is purely objective, i.e. his renown in the minds and mouths of others; his fear belongs to his own mind, if existing at all. Arnold's translation 'what was their glory,' and his paraphrase, 'the battle was not their terror but their glory,' are both alike 'blendwerk,' verbiage disguising the truth of the Greek original by the ambiguous sense of 'glory' in English, where it can mean not only fame,' 'renown,' but also 'boast.' 'Awake up, my glory.' Arnold, like all other interpreters, was unable to rid himself of the idea that *δόξης* here means glory, and thus he has (almost unconsciously) striven to attach to it some subjective element, which may qualify it to stand in contrast with *δέους*. The Scholiast, whose version condemns Arnold's construction, is possessed with the same idea of *δόξης*. He writes: *ἀκμάζοντες, φησίν, ἐν εὐδοξίᾳ καὶ οὐχὶ δειλίᾳ ἀπέθανον*. Such, with slight variation, is the tone of all editors, Klassen not

escaping the infection. It is true, that *δόξα*, in its objective use, may often be rendered 'glory' without impropriety, particularly in the orators; yet I doubt whether in any place 'reputation' might not express its singular, and 'good opinions' its plural use, in the laudatory sense. I ask then, confidently, is it not impossible to say that these men, dying in their brief struggle, 'were removed from their reputation, from the good opinion entertained of them, not from their fear'? They were not removed from that 'glory'; they gained and kept it by their fearless death, as the orator declares in the very next chapter (43); *κοινῇ γὰρ τὰ σώματα διδόντες ἰδίᾳ τὸν ἀγήρων ἔπαινον ἐλάμβανον, καὶ τὸν τάφον ἐπισημότατον, οὐκ ἐν ᾧ κεῖνται μᾶλλον, ἀλλ' ἐν ᾧ ἡ δόξα αὐτῶν παρὰ τῷ ἐντυχόντι ἀεὶ καὶ λόγου καὶ ἔργου καιρῷ ἀείμνηστος καταλείπεται. ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος κ.τ.λ.* On all these grounds I contend that *δόξης* must be rendered here by a purely subjective word, whether it be 'determination' or 'expectation.' I am indebted to my friend Mr. Jackson for the following passage, which strongly supports my adoption of the former rendering: Plato, Rep. 412 B *τηρητέον . . . εἰ φυλακικοί εἰσι τούτου τοῦ δόγματος καὶ μήτε γοητευόμενοι μήτε βιαζόμενοι ἐκβάλλουσιν ἐπιλανθανόμενοι δόξαν τὴν τοῦ ποιεῖν δεῖν ἃ τῇ πόλει βέλτιστα.* To the same effect are the various places in which Law is spoken of as *πολιτικὴ δόξα*, 'the determination of the State.'

(5) Finally, Arnold and his advocate prefer the rhythm given to the sentence by his explanation. If A. and B. interpret a passage differently, each usually finds a better rhythm in his own interpretation. Arnold thought his clauses 'better suited to the natural pauses of the voice.' This I do not perceive: and while, in his arrangement, the combatants trip to their 'removal from glory not fear' in trochaic rhythm without any pause—

μᾶλλον ἢ | τοῦ δέους ἀπηλλάγησαν,

in mine, the orator, after saying, in sustained tone, *καὶ δι' ἐλαχίστου καιροῦ τύχης*, is supposed to raise his voice and utter with proud dignity the words *ἅμα ἀκμῇ τῆς δόξης μᾶλλον ἢ τοῦ δέους*, then dropping it slowly to the sad and solemn cadence *ἀπηλλάγησαν*. This rhythm seems to me the more suitable of the two to such a place as this. But I should not have raised the question of rhythm except in reply to what has been said on the other side."

Dr. KENNEDY gave a new interpretation of Euripides *Troades* (ed. Tyrrell), 1167—1172.

'Εκ. ὦ φίλταθ', ὡς σοι θάνατος ἦλθε δυστυχής.
εἰ μὲν γὰρ ἔθανες πρὸ πόλεως, ἦβης τυχὼν
γάμων τε καὶ τῆς ἰσοθέου τυραννίδος,
μακάριος ἦσθ' ἄν, εἴ τι τῶνδε μακάριον.
νῦν δ' αὖτ' ἰδὼν μὲν γνούς τε σῇ ψυχῇ τέκνον,
οὐκ οἶσθ' ἐχρήσω δ' οὐδὲν ἐν δόμοις ἔχων.

After quoting Mr. Tyrrell's note Dr. Kennedy said:

"Mr. Tyrrell has, in correspondence with me, very cordially accepted my interpretation, which, placing a comma after γνούς τε, and connecting σῇ ψυχῇ with the verb οἶσθα, understands that dative to mean '*with thy* (disembodied) *spirit*.' In the classical Νεκυία, as Homer and Virgil show, the shade or disembodied spirit remains what it was at death. And here Hecuba condoles with her murdered grandchild Astyanax, calling his death δυστυχής, because he did not live to be a warrior, a husband, and a sovereign, and so to possess in the nether world the memories and prestige belonging to these characters. I take αὔτ' to be αὐτά, *those things*. I render freely thus:—

Ah darling! how ill-fated came thy death!
If thou hadst died before the city's walls
Its champion, after reaching man's estate
And marriage rites and godlike royalty,
Blest thou hadst been, if aught of these is blest.
But now—though thou didst see, didst recognise
Those things, my child—thy spirit knows them not:
None didst thou use, when all were housed with thee.

The peculiar antithesis of participle ἰδὼν μὲν γνούς τε and finite verb ἐχρήσω δέ deserves special notice."

Mr. ROBY read a paper on points arising out of the *Gromatici Veteres* of which the following is a summary:

Arcifinius. The derivations which have been given of this word from *arcere fines* or *arcere uicinos* are all unsatisfactory in meaning and impossible in form, the position of the verb and noun in such a compound being reversed. *arcifinius* is "bow-bounded." The ancient *arcus* had often the shape of a double curve joined by a straight line and was thus a symbol of an irregular line. *arcifinius ager* is land with wavy natural boundaries as opposed to land bounded by the straight lines of Roman surveyors. So Balbus describes it (p. 98), extremitatum genera sunt duo unum quod per rigorem obseruatur, alterum quod per flexus: rigor est quicquid inter duo signa ueluti in modum lineae perspicitur, per flexus quicquid secundum locorum naturam curuatur ut in agris *arcifiniis* solet.

Decumanus is the name of a balk between centuries, normally running E. and W. It has been the subject of wild speculations. But it must be derived from *decuma* and must mean 'of the tenth.' The *centuria* was a square plot of land divided into *iugera*, two *iugera* forming an *heredium* or original allotment and there being a hundred *heredia* in the century which were not separated by balks but only by marks erected by the proprietors. Measuring along the *cardo* or a side after the tenth *heredium* comes a balk, *limes*, which thus belonged as it were to the tenth plot. Hence *limes decumanus* and then simply *decumanus*.

Mr. Roby then controverted Mommsen's view of the difference

between *ager uiritanus* and *ager coloniarius* (Corp. Inscr. I. pp. 88, 89), viz. that colonial land was divided into centuries by balks and given by lot and only to a relatively small number of persons, which was fixed by a law authorising the distribution: whereas *ager uiritanus* was divided into *saltus* of four centuries, it was not given by lot and to all Roman citizens subject only to their willingness to receive it and the amount of distributable territory. Mommsen's seven instances of *uiritim diuisus ager* prove nothing, as he does not assert that *uiritim* cannot be applied to a colony, and in two of them according to Livy (IV. 47, 48, V. 24) the distribution was colonial which shows that L. did not recognize the distinction. In Festus *Paul Epit. L.* 373 uiritanus ager dicitur qui uiritim populo distribuitur (the only place where *uiritanus* is found) *populo* cannot be pressed to mean the whole people. Nor does Varro *R. R.* I 10 quattuor centuriae coniunctae appellantur in agris diuisis uiritim publice saltus prove anything, for the *saltus* mentioned by the surveyors was twenty-five centuries (p. 158). The third place from Siculus Flaccus, Diuisi et adsignati agri non unius sunt condicionis; nam et diuiduntur sine adsignatione et redduntur sine diuisione. diuiduntur ergo agri limitibus institutis per centurias assignantur uiritim nominibus, may be translated freely 'Divided and assigned lands are not all held on the same tenure. You may have a division of lands without their being assigned, and you may have restoration of lands without their being divided (cf. Grom. p. 162). Division is the separation of land into centuries by regular balks, assignment is the appropriation of the land to individuals by name.' Assignment and division are thus different things, and are not always found together. Assignment may be made without division (Frontinus Grom., p. 4, Siculus Flaccus, p. 160, a passage which seems to have escaped Mommsen) and division without assignment (cf. p. 163). *nominibus assignare*, to register the land in the proprietors' names, is opposed to *per centurias diuidere*, not as a different mode of allotment, but as a different part of the same process. *uiritim diuidere* is not necessarily division to all the people but merely to *individuals* of the body or number specified.

Mr. Roby next criticized Mommsen's rendering of Cic. *Brut.* 36. 136 (Corp. Inscr. I. 77), Sp. Thorius . . . . qui agrum publicum uitiosa et inutili lege uectigali leuauit. Appian *B.C.* I. 27 gives the history of the public land after C. Gracchus. The Gracchi had prohibited the sale of the allotments and imposed a tax on the holders. Three laws followed. The first removed the prohibition of sale, the second put an end to any further allotments and allowed the holders of lands yet undistributed to retain them by paying a tax or rent, the revenues thence accruing to be distributed to the people in lieu of the lands. The third law removed the rent. Appian attributes the second law to Σπούριος Βόριος, probably a misreading of Θόριος. So far most writers are agreed. The discrepancy which thus arises between Cicero and Appian Mommsen

would remove by translating the Cicero "Sp. Thorius . . . . who by imposing a rent on the public land, relieved it from the faulty and impolitic law of the Gracchi:" an impossible translation not justified by Cic. *Lael.* 20 § 72 where no ambiguity could arise. It is not a difficult supposition that Appian confused the authors of the second and third laws.

Mr. Roby finally criticized some remarks of Niebuhr's in his Roman History, II. 140, on the tenure of public lands. The passage of Hyginus (Grom. p. 116) there quoted refers to leases of the land, not of a mere ground rent. *proximi quique possessores* would be suitable tenants of the land, but not suitable as sublessees of a ground rent. *per centurias* (*locauerunt*) probably here means not 'by a century at a time,' but in the several centuries, as in p. 121 and p. 125.

Mr. JACKSON read a paper on Aristotle *Politics* I. 6. 1255 A, 7 sqq., of which the following is a summary:

To the question stated at the beginning of ch. 5—*πότερον βέλτιον καὶ δίκαιόν τινι δουλεύειν, ἢ οὔ, ἀλλὰ πᾶσα δουλεία παρὰ φύσιν ἐστίν*;—Aristotle makes answer, that, as it is advantageous to both and to each, and therefore just and natural, that body, appetite, beast, and female should be respectively subject to soul, reason, man, and male, so it is advantageous to both and to each, and therefore just and natural, that a man who is inferior in *ἀρετή* of soul should be subject to a man who is in that respect superior. At the same time he recognises the obvious fact that the custom of selling prisoners taken in war sometimes reduced to slavery men who by right of *ἀρετή* should be free. His contention is then, that, since theoretically *δεῖ τὸ βέλτιον κατ' ἀρετὴν ἄρχειν καὶ δεσπόζειν*, in practice some slavery is just and natural, some slavery is unjust and unnatural.

It had been maintained however in the course of a contemporary controversy,

(i) by *X*, that all slavery is unjust and unnatural, because violence is wrong;

(ii) by *Y*, that all slavery is just and natural, because might is right;

(iii) by *Z*, that all slavery is just and natural, because what is legal is just. Thus, while Aristotle declares that in practice *some* slavery is just, *some* slavery is unjust, *X* holds that *all* slavery is unjust, *Y* and *Z* hold, though on different grounds, that *all* slavery is just. The purpose of the sentences 1255 A 12—21 is then to show that the positions of *X* and *Y* are open to attack precisely in so far as they differ from the position of Aristotle himself.

Now the *λόγοι* of *X* and *Y*, (i) all slavery is unjust, (ii) all slavery is just, *ἐπαλλάττουσιν*: i.e. slaveries which *X* pronounces to be unjust are pronounced by *Y* to be just. What is the reason of this difference of opinion?

The reason is, that, as *ἀρετή* with proper appliances is able to exert force or violence, while force or violence implies *ἀγαθόν* of some sort or other, *X* and *Y* agree in the hasty assumption that where there is *βία*, there there is *ἀρετή*, and consequently suppose that they differ fundamentally in their notions of *δίκαιον*. That is to say, starting from the assumption that *βία* is always accompanied by *ἀρετή*, and consequently ignoring Aristotle's distinction between *βία* accompanied by *ἀρετή* and *βία* not accompanied by *ἀρετή*, *X* condemns all relations between inferior and superior which are not based upon *εὔνοια*, 'loyalty,' 'the willing obedience which an inferior renders to a kind and considerate superior,' and *Y* takes as his principle Might is right.

When however the two theories are withdrawn within their proper limits, so that they *διεστᾶσι χωρίς* and no longer *ἐπαλλάττουσι*, the adverse theories (*ἄτεροι λόγοι*), i.e. the theory which *X* advances against *Y* and the theory which *Y* advances against *X*, have neither force nor plausibility as against the modified doctrine maintained by Aristotle, *ὡς δεῖ τὸ βέλτιον κατ' ἀρετὴν ἄρχειν καὶ δεσπόζειν*.

Two words in this passage need a word of explanation: (*a*) *ἐπαλλάττειν* means primarily, as Mr. Heitland points out, 'to overlap'; whether by superposition, e.g. *τῇ ἐπαλλάξει τῶν δακτύλων* 460 B 20, or by juxtaposition, e.g. *ὅσα ἐπαλλάττει τοὺς ὀδόντας τοὺς ὀξεῖς* 501 A 18; for secondary uses, see Iliad XIII. 358, Plat. *Sophist* 240 C, Aristotle 501 A 22, 1317 A 1, 464 F 28: in this place it describes the mutual relation of two incompatible subcontrary propositions: (*b*) for the meaning which I have given to *εὔνοια*, see Xen. *Oecon.* 7 § 37; 9 §§ 5, 12; 12 §§ 5—8; 15 § 5 (in all which cases the *οἰκέτης* is *εὔνους* to his master and mistress): Aristot. *Nic. eth.* IX. 5 §§ 3, 4: Polus Pythag. ap. Stob. *floril.* T. 9 p. 106 *οἰκετᾶν ποτὶ δεσπότας εὔνοια, δεσποτᾶν δὲ ποτὶ θεράποντας καδεμονία*: Herodotus v. 24 *οὐδένα εἶναί σευ εὐνοέστερον . . . . κτημάτων πάντων ἐστὶ τιμιώτατον ἀνὴρ φίλος συνετός τε καὶ εὔνους* (where Darius addresses Histiaeus).

OCTOBER TERM, 1882.

FIRST MEETING.

At a Meeting held in St. John's College on **Thursday, Oct. 19,** the *President,* Mr. Munro, in the Chair,

The Secretary read a paper by Dr. Hayman of emendations on *Sophocles.*

Trachiniae 628,

ξένης ἰδὼν
προσδέγματ', αὐτήν θ' ὡς ἐδεξάμην φίλως,

we should read προσδέγμαθ', αὐτήν θ' ὡς ἐδεξάμην φίλως, where αὐτὴν is for ἐμαυτὴν.

Philoctetes, 684—6,

ὃς οὔτ' ἔρξας τιν' οὔτε νοσφίσας,
ἀλλ' ἴσος ἐν ἴσοις ἀνὴρ
ὤλλυθ' ὧδ' ἀναξιως.

From the corresponding lines, 696—700,

οὐδ' ὃς θερμοτάταν αἱμάδα κηκιομέναν ἑλκέων
ἐνθήρου ποδὸς ἠπίοισι φύλλοις
κατευνάσειεν, εἴ τις ἐμπέσοι * *,
φορβάδος ἔκ τε γᾶς ἑλεῖν,

(Campbell's text)

where a subst. such as νόσος is much wanted, and κατευνάσειεν has probably a short *a*, κατευνάζω being the Sophoclean form rather than κατευνάω, cf. *Trach.* 95, *Ant.* 833, *Trach.* 1005 (transitive), we should probably read ὃς οὔτι ῥέξας οὔτε νοσφίσας τινά a complete senarius. In the second line for the unmetrical ἐν ἴσοις we should read ἀνοσίοις, ἴσος ἀνοσίοις 'just as if profane,' being like ἶσος ἀνανδῳ, Hom. *Od.* 10. 378.

Oed. Col. 277, 8,

καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς
μοίραις (vv. ll. μοίρας, μοῖραν) ποιεῖσθε μηδαμῶς. ἡγεῖσθε δὲ
βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν κ.τ.λ.

[illegible] Aesch. Ag. 930, [illegible] but is this your view that they [illegible]

[illegible]

[illegible]

[illegible]

[illegible] *Aristotle's Politics*, of which [illegible]

[illegible] . . . . εἶναι γάρ τινας [illegible] Commentators [illegible] a double meaning on Λαρισαίους, as well as [illegible] from this passage alone give [illegible] The object of this note is (A) to examine the [illegible] to show that the words εἶναι γάρ [illegible] are interpolated.

A. With reference to [illegible] the comparison is between [illegible] Why drag in another which leaves the original one out in the cold? (b) What are the *data* for (I.) the existence of vessels made at Larisa, and receiving a name from thence, (II.) for determining the form of that name?

(I.) The existence of such vessels is proved by the line τὼς Λαρισαίας [illegible] (Leon. Tar. Anth. VI. 305).

(II.) The *data* for form of name are (i) the line quoted; (ii) [illegible] MSS. Ar. Pol. [illegible]; (iii) The analogy of Τάναγρα = a copper kettle (Hesych.) [illegible] Pol. [illegible] 156; (iv) The supposed play on Λαρισαίους [illegible]

In (i) Λαρισαίους is not used as noun, but as adj. with ἑψητήρ; (ii) [illegible] can only mean *larisa*-maker, not *larisaean*-maker; (iii) on analogy we should expect Λαρισα, λαρισεύς; (iv) Dr. Thompson remarks, "it seems unlikely that Λαρισαῖος without a substantive would have suggested any other notion, but that of a man of Larisa" (Gorg. p. [illegible]). These considerations make it *very improbable* that any vessel was called Λαρισαῖος, but *slightly probable* that some such vessel was called Λάρισα. If this inference is correct, the double-barrelled joke is exploded.

B. (*a*) On turning the joke of Gorgias into direct narration, we find he gives not only the jest, but the interpretation thereof. For εἶναι γάρ τ.λ. depend on ἔφη, whilst Ar. resumes his own discourse with ἔστι δ' ἁπλοῦν. (*b*) No interpretation which leaves out ὅλμους can be right. Some one perhaps not seeing that the point lay in the double meaning of δημιουργός, and knowing of some hardware manufacture at Larisa, and that Gorgias alluded to it, wrote a note to the effect that there was a class of mechanics called

larisa-makers, and this got into the text. The point of the joke is that the *δημιουργοὶ* and *ὁλμοποιοὶ* manufactured Larisaean citizens and (Larisaean) *ὅλμοι* by the same method, just as though it were said in reference to Sheffield that the Master-Cutler and the blade-makers manufacture guildsmen and blades on the same principle. The gender of *ὅλμους* suiting *Λαρισαίους* lends force. This will preserve the reference to the peculiar industry of Larisa, and give due prominence to the important word *ὅλμους*, hitherto ignored. If there was authority for *Λαρισαιοποιοὺς*, it is easy to see that it was manufactured by some one from *Λαρισαίους* and *ποιεῖν* to correspond to *ὁλμοποιούς*.

III. 3, 2. *εἴπερ οὖν καὶ δημοκρατοῦνταί τινες κ.τ.λ.* William renders this *in democratiam versae fuerunt*, after which Susem.[1,2] reads *κατὰ δημοκρατίαν ἐτράποντο*. Did not William take *δημοκρατοῦνται* as if from *δημοκρατόω*, and hence his version?

III. 3, 6. *ὥσπερ καὶ ποταμοὺς κ.τ.λ.* Ref. to *dicta* of Heraclitus.

III. 3, 7. *εἴπερ γὰρ κοινωνία τις ἡ πόλις, ἔστι δὲ κοινωνια πολιτῶν πολιτείας κ.τ.λ.*

The MSS. reading is to be retained. For *ἡ πόλις* is the subject of *κοινωνία* πολ. πολ. For the sense cf. III. 4, 1. For construction, *κοινωνία* is found commonly with either kind of gen., and at III. 9, 14 is found again with two genitives, though Susem. after Scaliger inserts *χάριν* with one of them, evidently on account of the preceding sentences, where however both genitives are objective, whilst in both passages quoted one gen. is *subj.*, the other *obj.*

III. 5, 9. *ἀλλ' ὅπου τὸ τοιοῦτον ἐπικεκρυμμένον ἐστίν, ἀπάτης χάριν τῶν συνοικούντων ἐστίν.* This is explained by VIII. 3, 11—12, *διὸ ὅσοι ἤδη συνοίκους ἐδέξαντο ἢ ἐποίκους, κ.τ.λ.*, where *συνοικεῖν* is used absolutely as here. From this it is plain that *σύνοικοι* = joint settlers of alien race (*τὸ μὴ ὁμόφυλον*), in the original *ἀποικία*; *ἔποικοι* = immigrants of alien race into an already established *ἀποικία*. So here the meaning is that at the founding of a city the main body of citizens of the same race are afraid of offending the smaller bodies of different race, which are their *σύνοικοι*. Consequently *ἀπάτης χάριν* they do not openly state in their constitution the doctrine that *μετοίκους μὴ μετέχειν τῶν τιμῶν*, though determined to put it into practice in due time.

III. 9, 11—14. In this passage scholars are troubled by finding *γένη* mentioned with *οἰκίαι*, *κῶμαι* and *πόλις*, whilst in I. 1 Ar. is silent about them. The reason is that in I. 1 he is getting at the *πόλις* *synthetically*. First the *οἰκία*, then the *κώμη*, lastly the *κῶμαι* disappear in the *πόλις*. Here on the contrary he is proceeding *analytically*. Starting from the *πόλις*, he perceives as units within it first *οἰκίαι*, then *γένη* as evidenced by *θυσίαι*, etc. Next the sutures of the *γένη* within the *πόλις* indicate the divisions formerly existing between the separate *κῶμαι* before their *συνοικισμός*. Thus

in the process of *analysis* the *γένη* are of the utmost importance, whilst in that of *synthesis* they have no place, as its function ceases on the combination of *κῶμαι* into the village. The *κώμη* is the earlier stage of that of which the *γένος* within the city is the later representative.

III. 12, 6. *εἰ γὰρ μᾶλλον τὸ τί μέγεθος κ.τ.λ.* Eject *μᾶλλον*, which has got in from *ἐνάμιλλον*, and carry on *συμβλητὸν* from the preceding sentence.

IV. 11, 3. *ὥστε μηδέποτε ὑπολείπειν εἰργομένους κ.τ.λ. ἐπιλείπειν* (Koraes), *εἰργομένοις* (Madvig), *ὑπολείπειν* intransitivum (Susem.). *ὕδατα* is the subject and *ὑπολείπειν* is quite regular, cf. Rhet. I. 13, 20, *ὑπολείποι γὰρ ἂν ὁ αἰὼν διαριθμοῦντα*, and again Rhet. III. 17, 21.

IV. 12, 2. *τὰ κυριώτατα τῶν ἀρχείων συσσιτία.*

Ar.'s idea is that the citizens' messes should be held on the scene of their employment, e.g. messes of *φύλακες* in *φυλακτήρια*, so here that of magistrates, which is of course the most important. Insert *τὰ* before *τῶν ἀρχείων*; it would easily fall out after *κυριώτατα*.

IV. 12, 6. *ἐπεὶ δὲ τὸ πλῆθος—εἰς ἱερεῖς, εἰς ἄρχοντας, πρέπει καὶ τῶν ἱερέων συσσιτία περὶ τὴν τῶν ἱερῶν οἰκοδομημάτων ἔχειν τὴν τάξιν.* There is no need to change *ἄρχοντας*. All citizens can be called equally *ὁπλῖται* or *ἄρχοντες*. For they are each *κατὰ μέρος*, cf. IV. 9, 10. *τὴν* before *τῶν ἱερῶν* is wanting in Π^1, and is not translated by Aretinus. *ἱερῶν* is used as adj., though twice in this chapter used as noun = temples. Just as Ar. wishes the *φύλακες* and magistrates to have their mess at the scene of their employment, so here the priests are to have theirs in the buildings of the temple. Omit *τῆν* with Π^1, and read for it *τὰ*, and read *οἰκοδομήματα*. The disorder arose from *οἰκοδομήματα* being changed to agree with *ἱερῶν*. *τὰ* had nothing to depend on, was omitted by one family of MSS., and in the others changed to *τὴν* in the vain effort to get a construction. For use of *περὶ* with acc. cf. next sect.

IV. 14, 11. *καὶ δεῖ τὰς τοῦ βελτίονος αἱρετωτέρας εἶναι τοῖς δυναμένοις τυγχάνειν ἢ πασῶν ἢ τοῖν δυοῖν.* Omit *ἢ* before *πασῶν*, which is to be taken closely with *τυγχάνειν*, i.e. if we have the choice of all *πράξεις*, etc.

IV. 16, 10. *ἔτι δὲ ἡ διαδοχὴ τῶν τέκνων τοῖς μὲν ἀρχομένης, κ.τ.λ.* The whole passage deals with the adjustment of the ages of the sexes. Ar. takes as point of departure the synchronous cessation of fertility and seeks so to adjust their ages that the offspring may have the maximum of physical and intellectual vigour. Men must marry before 37; for (*a*) women would be too young, and (*b*) the men would not be in their *intellectual* prime, which is 49. The men have just turned their *physical ἀκμὴ* at 35 (cf. Rhet. II. 14), and are *physically* beginning to go down the hill (though steadily increasing in mental power); but this is counterbalanced

by the fact that the women are just coming to their *physical* prime. Thus when the limit of τεκνοποιία is reached, 54 for men, 35 for women, the man is at the end of his *intellectual*, the woman at the end of her *physical* ἀκμή. Read then ταῖς μὲν for τοῖς μὲν, just as in the preceding sentence τὰς μὲν and τοὺς δὲ are contrasted.

IV. 17, 6. ἡ γὰρ τοῦ πνεύματος κάθεξις ποιεῖ τὴν ἰσχὺν τοῖς πονοῦσι. For πονοῦσι read πνεύμοσιν

V. 2, 5. ἔστι δὲ καὶ τῶν ἐλευθερίων, κ.τ.λ. Read τῶν ἀνελευθέρων, or perh. ἀνελευθερίων.

VI. 1, 1. καὶ τίς τοῖς πλείστοις μία πᾶσιν, κ.τ.λ. For πᾶσιν read παισὶν; cf. ταῖς πλείσταις πόλεσι infra.

VIII. 11, 31. ἀφειδῶς γὰρ ἑαυτῶν ἔχουσιν—ψυχῆς γὰρ ὠνεῖσθαι, cf. Eud. Eth. II. In each place there is no object for ὠνεῖσθαι. Ar. intends to paraphrase ὠνεῖσθαι by ἀφειδῶς ἔχουσιν. Read the good Ionic word ὄνεσθαι=*to think light of*, and for gen. cf. Od. v. 379. That it is a very old mistake is plain from Plutarch and Iamblichus, who quoted it with a whole clause of varied form to give an object for ὠνεῖσθαι.

SECOND MEETING.

AT a Meeting held in St. John's College on **Thursday, November 2**, the *President*, Mr. MUNRO, in the Chair,

The following were elected Members:

BARON FRIEDRICH VON HÜGEL.

H. C. LEVANDER, Esq., M.A., Pembroke College, Oxford.

W. G. RUTHERFORD, Esq., M.A., Balliol College, Oxford.

Dr. HAGER communicated a paper on *Richard Croke*, of which the following is an abstract. "Mullinger in his history of the University of Cambridge, p. 527, refers to Croke's going abroad and his stays in Paris, Cologne, Louvain, Leipsic. The brief mention there can be filled up from several sources. In Paris he attended the lectures of Aleander. Croke was in Leipsic for some time during 1514 (letter of Erasmus, 1514? in Erasmi epp. L.B. p. 136, and letter of G. Spalatin, dated March 2nd, 1515). In the autumn he visited Mutianus, who probably at this time called Croke's attention to the fine library at Wittenberg. From there he went to Cologne, where he must have been lecturing for some time previous to his matriculation (March 20th, 1515), and which he left almost immediately afterwards.

As to Croke's visit to Louvain we only know from his *Encomium gratulatorium* that it preceded his second stay in Leipsic, where he matriculated in the Summersemester of 1515, i.e. after April 23rd, the day of St. George, when the election of the rector takes place. It is strange that Croke does not allude to his former stay in Leipsic in the *Encomium*; yet if the date of Spalatin's letter is rightly given by Krafft, we are forced to this conclusion. His stay at Louvain cannot have been long enough to allow of his making a mark there, as his name does not appear in the works on the history of that University. Croke was not the first who taught Greek at Leipsic, but the first to teach it with success. Of his success there is no lack of evidence. Camerarius used to tell in after life how he suddenly became famous from having been the pupil of so renowned a teacher. The same is clear from letters of Erasmus to Linacre, and of Emser to Erasmus (Erasm. epp. p. 1592), from what Croke himself says in his *encomium* of the professors of philosophy, law and history, and from the hatred of the "Sophists" (Böcking Hutt. oper., p. 276, 19 foll., cf. Carmen Rithmicale magistri Phil. Schauraff, p. 200, 48 foll.). At the wish of George, Duke of Saxony, the faculty of arts decreed Croke 10 guilders "ut ad famam nostre Achademie et profectum studiosorum legeret gratis unam lectionem in grecis litteris." Soon the faculty petitioned the Duke for a stipend of 100 guilders for Croke; and when no immediate action was taken, and the same sum was offered him from Prague, a petition was sent up to Dresden signed by fifteen Masters of Arts (March 12) repeating their request in still more urgent terms. Whether their prayer was granted or not, we do not know: but it is certain that Croke was very well satisfied with the generosity of the Senate and the Duke.

In 1517 Croke returned to Cambridge where he proceeded to his M.A. degree in the same year.

Croke's literary activity at Leipsic includes (1) an edition of *Ausonius* (1515). It has a Greek motto, and Greek phrases and quotations appear in the prooemium. In the *Encomium* Croke quotes Greek freely. There are ten quotations in it, five from Homer, four from Hesiod Opera, and one from Plutarch. From the type, the absence of accents, *spiritus* and *ι subscriptum*, we can clearly see that Greek printing was not far advanced. The printer's name is Valentin Schuman. In 1516 Croke published his 'Tabulae graecas literas compendio discere cupientibus sane quam necessariae,' Schuman being the printer. This was not the first Greek book printed with moveable type in Saxony as was formerly supposed; but it shows a great advance on the first one, an *εισαγογη προσ των γραμματων* printed five years before at Wittenberg. It is dedicated *Academie, Senatui et Philosophorum: in vrbe Lipsiensi, corone*, by whose wish as he states in the preface (date February 26) he had undertaken the work. In its 60 pages he treats his subject in the following order *declinatio articulorum, decl. nominum* (I*a* (*ασ, ησ*), II*a* (*α, η*), III*a* (*οσ ον*), IV*a* (*ωσ*); *de*

imparisyllabis; declinationes nominum contractorum: ια to viiia, then νοοσ), next *numeralia de formatione comparativorum et superlativorum de verbis* (five conjugations *τέρπω, πλέκω, ἀνύτω, ψάλλω*, and verbs in *-μι*; *de verbis circumflexis*); *de adverbio ex quarto Theodori.* Not the least interesting feature about these *tabulae* are two poems printed with it addressed to *Mutianus.* In the same year (not, as Horawitz says, in 1519), Croke published a translation of the fourth book of Theodorus Gaza which he dedicated to the Archbishop of Mayence and Magdeburg. In the preface Croke again quotes Greek, Homer and Theocritus; and the arms of the Archbishop (one eagle, two lions, four griffins) suggest to him a Latin elegy. For this and his other publications the Senate of the University granted Croke copyright for four years. One other of Croke's poems requires mentioning. He accompanied the *Reprobatio orationis excusatoriae picardorum*, etc. of Hieronymus de Ochsenfurt by a poem beginning *quis hanc perfidiam tuam picarde.*

Croke's work at Leipsic bore rich fruit. Mainly in consequence of his exertions Greek was formally recognized as part of the University curriculum (1519). For he left behind him a pupil, P. Mosellanus, well qualified to succeed him. Croke was greatest as a teacher of grammar as Camerarius says. He was widely known amongst the German scholars of his day as is testified by his correspondence. Nor was the intercourse broken off when he returned to England. He could not however induce P. Mosellanus to come to England.

Mr. VERRALL read papers upon the following subjects:

(1) *Ἔμπουσα* (also *ἡ Ἔμπουσα* and *ἡ ἔμπουσα*).

This word, the name of a certain bogie or apparition, appears to have signified *ἡ μορφὰς δεινὰς ἀλλάσσουσα, she who assumes various strange forms*, or more briefly, *the changing one.* (See the passages cited from Aristophanes and Demosthenes in *Liddell and Scott*, s.v.) In form it is, like *Μέδουσα, Κρέουσα, Ἀρέθουσα*, etc., a participle, and points therefore to the existence of a verb *ἔμπειν = μορφὰς ἀλλάσσειν.* A compound of this participle *ἐπέμπουσα* (cf. *ἐπαλλάσσειν*) *taking several forms successively* should be restored in Plato *Crito* 46 C *οὐδ' ἂν πλείω τῶν νῦν παρόντων ἡ τῶν πολλῶν δύναμις ὥσπερ παῖδας ἡμᾶς μορμολύττηται, δεσμοὺς καὶ θανάτους ἐπέμπουσα καὶ χρημάτων ἀφαιρέσεις—not though the power of numbers should even surpass her present effort to frighten us, like children, in ever-shifting shapes of fine, imprisonment, and death.* The MSS. reading, *ἐπιπέμπουσα*, though apparently simple, is intrinsically bad; the metaphor of the *Μορμώ* or bogie affords no place for the notion of *sending*, and in any case it should be not *ἐπιπέμπουσα* but *ἐφιεῖσα.*

Professor SKEAT suggested that the root of *ἔμπειν* was perhaps *Fεμπ-*, a labialised form of *wank-(shift)*, from which are derived among other words the Latin *vacillor*, the German *wanken*, and the English *wench.*

Mr. NIXON observed that, even if the verb ἔμπειν and its participle ἔμπουσα were not in use, Plato might have coined ἐπέμπουσα, *figuring as a bogie*, direct from the proper name Ἔμπουσα itself.

(2) Eur. *Med.* 1159 foll. and 947—963.

On the former passage it was pointed out that it appears to be constructed with careful ambiguity, so as to maintain the parallel, indicated elsewhere in the play, between the poisoned κόσμος (*bridal raiment*) sent by Medea to her rival, and the κόσμος used in adorning the dead for burial.

Upon the latter (947 foll.) the writer advanced the theory that the poison of Medea, as also that of Deianira in the *Trachiniae*, is applied and concealed by means of the χρῖμα or *scented oil* used by the Greeks and Romans for garments worn on festal or solemn occasions. In connexion with this theory were propounded the corrections χριμάτων for χρημάτων in 963 and αὖρα for αὐγὰ in 982. The arguments, which are too long to be presented in an abstract, will be published hereafter.

THIRD MEETING.

AT a Meeting held in St. John's College on **Thursday, Nov. 16**, the *President*, Mr. MUNRO, in the Chair,

The Secretary read a paper from Prof. A. PALMER (T.C.D) on *A lost Greek proverb*.

"The proverb is the equivalent of the English 'Fine words butter no parsnips.' It is to be found in Plaut. *Poen.* I. 1. 9, a passage given in Geppert's text as follows:

AGORASTOCLES.

Saepe ego res multas tibi mandaui, Milphio,
dubias egenas inopiosas consili;
quas tu sapienter docte et cordate et cate
mihi reddidisti opiparas opera tua.
quibus pro beneficiis fateor deberi tibi
et libertatem et multas grandes gratias.

MILPHIO.

Scitumst, per tempus obuiam si est uerbum uetus.
nam tuae blanditiae mihi sunt, quod dici solet,
gerrae germanae, edepol λῆροι λῆροι meri.
nunc mihi blandidicus es: heri in tergo meo
tris facile corios contriuisti bubulos.

Here the slave Milphio, vexed at his master's empty praise with nothing substantial accompanying it, says he has a proverb, for that is a regular use of *uerbum* in Plautus, which will express what he thinks. But in the ordinary reading no proverb is there, but an awkward and common-place line, where the proverb ought to come: *gerrae germanae edepol* λῆροι λῆροι *meri*, which is about as far from the MSS. as a line can possibly be. The MSS. give for the latter part of the verse:

haedecol lyrae lyrae.

that is to say, without the alteration of a letter: *aἱ δὲ κολλῶραι λύραι*, that is, 'but loaves are the real lyres' or, 'presents are true praise.' Does *edepol* occur so seldom in Plautus that the scribes of the Palatine MSS. were puzzled by it and changed it to *haedecol*? If so, what idea did they attach to this remarkable word that they unanimously substituted for it?

In the ordinary reading λῆροι is an old correction for *lyrae*, and *meri* is an addition tacked on by Weise, who also tries to make out a proverb in the first line of Milphio's speech by reading

scitum est, per tempus si obuiam is, uerbum uetus,

making out that *per tempus si obuiam is* is the old proverb. But (1) there is not much of a proverb about that phrase in any application; (2) it has no application here; (3) *quod dici solet* shows that the proverb is yet to come."

Mr. PALEY sent a paper "On Mr. Munro's Emendations of Euripides" (*Journal of Philology*, No. 20, pp. 233—252).

In fr. 59, we should retain *τῇ τύχῃ*. The poet is speaking of persons whom fortune or fate has actually made slaves.

In fr. 149, read *ᾧ* for *ὅν*, "No man is fortunate who is not favoured by heaven in most of his endeavours." There is plenty of authority for *συνθέλειν*, "to have a common will."

No alteration is required either in *Medea* v. 966, *κείνης ὁ δαίμων, κεῖνα νῦν αὔξει θεός*, '*hers* is the luck now; *that* is the side which the god is making great." Cf. for the neut. pl. *Pers.* 397.

Fr. 162. Hence we should retain *ἡ τήρησις*, comparing for the sentiment Aesch. *Suppl.* 975. The poet says, amorous young men are not easily kept safe at home, for "Love laughs at locksmiths."

In the last verse, which is a common metaphor from a bird or a bee alighting, read *ᾗ δ' ἂν* (or *ᾗ δ' ἂν*) *προσίζῃ Κύπρις, ἡδίστη λαβεῖν. προσῆται* is a gloss on *προσίζῃ*.

In 167, we should punctuate thus,

ἡ γὰρ δόκησις, πατράσι παῖδας εἰκέναι
τὰ πολλά, ταύτῃ γίγνεται τέκνων πέρι.

In 230, *κάλλιστον ἐκ γαίας* (springing out of the earth) *ὕδωρ* cannot be altered with the least probability.

In 250, I read *οἵτινες δοκοῦσι μὲν, φρονοῦσι δ' οὐδὲν χρημάτων ὑπέρτερον*. The gloss *φρονεῖν* to *δοκοῦσι* caused it to be corrupted to *φρονοῦσι*.

In fr. 264, *τὰς τύχας τὰς τῶν βροτῶν* seems an obvious and certain correction.

In fr. 324, v. 5, I propose *ἀβρότης* for *ἠβητής*, and *πέφυκε δὴ* for *πέφυκ' ὅδε*. Cf. *Bacch.* 968.

In 414, it seems clear from *Hipp.* 645, *χρῆν δ' ἐς γυναῖκα πρόσπολον μὲν οὐ περᾶν*, that here too we must read *πρόσπολον περᾶν* (for *ἐᾶν*). In the third line, from v. 1005 of the same play, we should read

τὰ δ' αἰσχρὰ μισεῖ κοὐ κατ' ὀφθαλμοὺς ἔχει.

In 457, for *ὄναιτο*, proposed by Mr. Munro, idiom requires *ὄναιο*.

In 514, *τῶν κενῶν δοξασμάτων* seems a case of abstract for concrete, "those vain pretensions" for "those vain pretenders," viz. to true nobility.

In fr. 554, we should not alter *φανεῖσα*, perhaps a metaphor from sighting land in a storm, as in *Agam.* 872. The addition of *μᾶλλον* to a comparative is easily defined.

In fr. 582, v. 7, read *γράψαντα τ' εἰπεῖν τὸν λαβόντα τ' εἰδέναι*.

In 608, *τυραννὶς* may be a *nominativus pendens*. In v. 3, *χρεὼν* appears to be an accusative absolute, like *δέον* and *δόξαν*. "When one has to rob (ruin) one's friends, or put them to death, there is the greatest fear always before us lest they should do something," viz. in anticipation or in revenge. Compare *θεοὺς τοὺς ἐγγενεῖς πορθεῖν*, *Theb.* 578, where the person is used in place of the possession *ἀπωθεῖν* seems rather weak; it should at least be *ἀπῶσαι*, and the construction *οἷς πλεῖστα φόβος πάρεστι*, "those who are most dangerous" is doubtful.

In 620, v. 3, for *εἴη σοφὸς* read *ἐξίοι σοφός*, *exeat sapiens*. *δῶμα γαίας κλειστὸν* may mean a cave or closed cell in the earth.

In fr. 652, read *καὶ λόγοι*. "Hopes and promises (or professions) often deceive mortals." Cf. *Antig.* 389, for *ψεύδειν*.

In fr. 664, *πόνος μονωθεὶς ἄνευ τύχης* means toil without the necessity of being a workman.

In fr. 739, *τρόπῳ* is genuine. The poor aids his inherited nobility by his disposition, *τρόπῳ*.

Fr. 773 should be read *κἀκ τῆς τύχης*, from the mere fact of being rich, *δεινὸν δὲ τοῖς πλουτοῦσι τοῦτό γ' ἔμφυτον*, "Because Plutus, who is blind, is their friend, have they *also* blind minds by the very luck that has befallen them?" That is, "Shall we say that they become fools from the mere fact of being rich?"

In fr. 794, read *κἂν σοὶ διαφθείρας δοκῶ*. In l. 3, for the gloss *μαθήσῃ* read *ἐπιστήσει* In the last verse read, *σὺ δ' αὐτὸς αὐτὸν ἐμφάνιζέ μοι λέγων*.

In fr. 801, read *εἴ τις* for *ἐστιν* in v. 1.

In fr. 830, I think *πλὴν ὅμως* should be retained, *nisi quod nihilo minus, etc.*

In fr. 892, *μὴ τὸν αὐτὸν* seems to me clearly right, "the same person should not always be in misery." Compare *Troad.* 1206, *οὐδεὶς αὐτὸς εὐτυχεῖ ποτέ.*

In fr. 1039, v. 4, I think for *ἔξωθεν* we must read *ἔξω μέν.* "Wealth is indeed a thing that is exempt from troubles and the cares of business, but it does not bring the credit which results from bravery."

In fr. 1046, v. 2, read *μὴ πέφυκ' ἔνδον μένειν.* "A woman who is not of herself disposed to stay at home is watched to no purpose; to do so only makes bad worse."

In fr. 1052 *σώματος* seems clearly right.

Mr. F. T. ARNOLD communicated a note on Eur. *I. T.* 1419. The MSS. read:

ἢ φόνον τὸν Αὐλίδι
ἀμνημόνευτον θεᾷ προδοῦσ' ἀλίσκεται,

in which the phrase *προδοῦναι φόνον θεᾷ* is very strained. We should read

ἢ φόνου τοῦ 'ν Αὐλίδι
ἀμνημόνευτος θεὰν προδοῦσ' ἀλίσκεται,

"who, unmindful of the sacrifice at Aulis (i.e. her rescue by Artemis), is now caught betraying the goddess." Badham has already given

ἢ φόνου τοῦ 'ν Αὐλίδι
ἀμνημόνευτον θεὰν προδοῦσ' ἀλίσκεται.

φόνου=*φόνου ἕνεκα*, 'forgotten so far as the sacrifice is concerned'; which however does not give such good sense, provided it is possible to establish the active meaning of *ἀμνημόνευτος*=*ἀμνήμων.* The only passage quoted in the Lexicon for this is Diog. L. 1, 86, *ἀλλοτρίων δὲ κακῶν ἀμνημόνευτον εἶναι*, which would prove nothing if the words were Diogenes' own. But they seem to be a quotation from Bias of Priene (so Orelli Carm. Sentent.), which fact seems to make the alteration to *ἀμνημόνευτος* worth considering.

FOURTH MEETING.

AT a General Meeting held in St. John's College on **Thursday, November 30**, the *President*, Mr. MUNRO, in the Chair,

The Secretary communicated an emendation from Prof. A. PALMER, T.C.D., of *Mart.* VII. 46 as follows:

"The lines are

> Commendare tuum dum uis mihi carmine munus
> Maeonioque cupis doctius ore loqui,
> excrucias multis pariter me teque diebus
> et tua de nostro, Prisce, Thalia tacet.
> diuitibus poteris Musas elegosque sonantes
> mittere: pauperibus munera *pexa* dato.

I have printed the last line according to the reading of the Palatine (P), one of the best of the MSS. of Martial. Others have *plena* or *plana*. Mr. Stephenson repeats *Prisce* with Beverland.

I conceive however that *pexa* very nearly represents the truth. Martial says, 'You may send high-flown poems to the rich: to the poor send plain presents without poetry.' This latter idea Martial I think expressed thus:

> —— pauperibus munera πεζὰ dato.

πεζά, 'prosaic,' 'plain,' 'unromantic,' is just the word required, and *pexa* is the nearest Latin word it could be corrupted into."

The Secretary read a paper from Mr. W. LEAF on the etymology of three Homeric words.

ἀμφιγυήεις. Ebeling Lex. says "ἀμφιγυήεις (γυῖον, vett. χωλός) 'utrumque validis artubus instructus' Goebel, 'utraque manu agilis' Doed." But both these derivations disregard the ι, and the second, from γυιός, overlooks the fact that adjectives in -εις always come from substantives (see Goebel *de Epithetis Homericis in* -εις *desinentibus*, Vienna, 1858, esp. p. 24). It is much better to take it from *γύη "crook, curve." Cf. γύης curved piece of wood in a plough (afterwards "plough-gate," *iuger*), γύαλον hollow of hand (ἐγ-γυαλ-ίζειν), curved breastplate, γαυλός jug, γαῦλος merchant vessel (Curt. Gr. Et. no. 127). Perh. the λίμνη Γυ-γ-αίη Il. 2. 865, lake of the hollow (acc. to Strabo called afterwards Κολόη, ? κοίλη). Hence γυ-ῖ-ον of *bending* parts of body, moveable extremities, γυ-ι-ός crooked and maimed. Hence ἀμφιγυήεις might = "with a crook on both sides," bandy-legged; cf. κυλλοποδίων of the same god.

ἀμφίγυος is used eight or nine times as epithet of a spear and is generally explained to mean "*utrimque manibus instructus*," i.e. with a point at each end. But ἀμφί means "on both sides," not "at each end." As before, the loss of the ι is without analogy. And there is still the serious objection that Homer would scarcely have called the metal points at the butt and the "business" ends of the spear γυῖα or hands. Hoffmann and Doederlein refer the word to the point only and explain it "curved on both sides" as of a flat point more or less oval with cutting edges. But this is a

property of the point hardly obvious enough to give its name to the whole spear. A more obvious one is the *elasticity* of the long shaft. Compare Il. 13. 504 *αἰχμὴ δ' Αἰνείαο κραδαινομένη κατὰ γαίας ὤχετο*. Hence *ἀμφίγυος* seems to mean "bending both ways," "flexible."

ἀμφιέλισσα. All the received explanations of this word (1) "curved at both ends," i.e. with rising from a poop: (2) "with curved ribs:" (3) "curved" in plan, i.e. of a *quasi*-oval shape, do violence to the meaning of the root *Fελ* (*vol-u-o*, etc.), which always means "wheeling," "revolving," or "twisting" and does not pass into that of simple deviation from a straight line. So of the foot in circling dances (Eur. *Or.* 171); in Homer of chariots wheeling round, warriors rallying from a flight. "Twisted both ways" does not express in the least the gradual curve of a ship's form. The old interpretation "rowed on both sides" is not to be defended by Soph. *Aj.* 358 *ἅλιον ἑλίσσων πλάταν*, of the oar-blade which approximately describes an oval. And of course the word cannot come from root *ἐρ*, row. The Schol. on Il. 2. 165 explains it as *ἀμφοτέρωθεν. στρεφομένας καὶ ἐρεσσομένας* which suggests the simplest and most suitable explanation, viz. "*wheeling round both ways*," i.e. easily steered, *handy*. Although the word is generally, i.e. 14 passages out of 20, used of ships drawn up to land, this has little weight in view of the very conventional use of epithets in Homer.

The PRESIDENT criticised in detail Mr. Paley's observations on Euripides read at the last meeting.

Addendum, p. 12 (2).—Since this note "On references to Isocrates in the sixth book of Plato's *Republic*" was communicated to the Society, the writer has discovered that Teichmüller calls attention to the subject in his *Literarische Fehden im vierten Jahrhundert vor Chr.* pp. 103–105, 1881.

Erratum, p. 20.—For MITCHELL read MICHELL.

INDEX

TO

PROCEEDINGS OF CAMBRIDGE PHILOLOGICAL SOCIETY. 1882. No. I.—III.

A. *COMMUNICATIONS.*

	PAGE
alloquium	14
arcifinius	25
decumanus	25
in puris naturalibus	16
uiritanus ager	26
ἀκροχειρισμός	2
ἀμφιγνήεις	40
ἀμφίγυος	40
ἀμφιέλισσα	41
βλάβη, βλάπτω	11
δόξα	23
Ἔμπουσα, ἔμπειν	35
Ὄκνος misreading for Ὠκεανός	3
Cicero, *Orator* and *de Oratore*, MS. of	
Croke, Richard	33
Greek Proverb, a lost	36
Juvenal's Dwarf Atlas and Robert Browning	16
Latin Subjunctive, imperative force of	5
Niebuhr on Roman public lands	27
Plato and Isocrates	12, 41
Vine Culture, Latin and Romance terms of	13
Cicero, *Brut.* 36. 136	26
Horace, *Sat.* I. 6. 6	17
Ovid, *Met.* II. 503	16
Martial, VII. 46	39
Seneca, *Ep.* 121. § 4	14
Aeschylus, *Ag.* 1156–9	10
1229	19
Aristotle, *Eth. N.* III. 1. 17	3
Pol. I. II. *passim*	8
I. 2. 6	17

PAGE

ARISTOTLE, *Pol.* I. 6 27
III.–VIII. *passim* 30
EURIPIDES, *Iph. Taur.* 1349 39
Med. 947–63 36
966 37
1159 *sq.* 36
Tro. 1167–72 24
Fragments passim 37, 41
SOPHOCLES, *O. C.* 277, 8 29
O. T. 1380 4
Philoct. 684–6 29
Trach. 628 29
Fragm. 343 30
PLATO, *Rep.* 359 D sq. 12
THUCYDIDES, II. 42 20

B. *CONTRIBUTORS.*

ARNOLD, F. T. 39
BONAPARTE, H.I.H. Prince L. L. 13
COOKE, A. H. 5
HAGER, H. 33
HAYMAN, H. 29
HEITLAND, W. E. 17
JACKSON, H. 12, 27, 41
KENNEDY, B. H. 5, 21, 24
LEAF, W. 40
MAYOR, J. E. B. 14
MUNRO, H. A. J. M. 10, 41
NIXON, J. E. 36
PALEY, F. A. 4, 19, 37
PALMER, A. 17, 36, 39
RIDGEWAY, W. 3, 8, 18, 30
ROBY, H. J. 25
SKEAT, W. W. 35
THOMPSON, E. S. 19
VERRALL, A. W. 11, 13, 35
WALDSTEIN, C. 2, 4
WILKINS, A. S. 1

C. *ACTA.*

Accounts 14
Elections 1, 10, 20, 33
Honorary Member 5
Votes of thanks 1, 5, 10
Miscellaneous 1

S. CALVARY & Co., PUBLISHERS,

BERLIN. W. UNTER DEN LINDEN, 17.

BERLINER PHILOLOGISCHE WOCHENSCHRIFT

HERAUSGEGEBEN VON

CHR. BELGER, OSC. SEYFFERT UND C. THIEMANN.

There can be no doubt that in classical philology we are in a state of great activity. All nations are interested in enlarging the science of antique life and in contributing to the discovery of early art remains which can give new conceptions for the aesthetic tastes of the present generation. All research however becomes more difficult as the field for labour increases; therefore, a review intended to give a survey of these investigations would be fully entitled to provide for a general want. This is the purpose of the "BERLINER PHILOLOGISCHE WOCHENSCHRIFT," which will give:

REVIEWS AND NOTICES OF IMPORTANT AND INTERESTING NEW PUBLICATIONS.—EXTRACTS FROM THE SCIENTIFIC PERIODICALS AND A COMPLETE SURVEY OF THOSE SMALLER PHILOLOGICAL TREATISES GIVEN IN THE DISSERTATIONS OF GERMAN, DUTCH, NORTHERN, AND ITALIAN UNIVERSITIES AND IN THE THESES OF FRENCH UNIVERSITIES, AND IN THE PROGRAMMES OF THE CLASSICAL SCHOOLS OF GERMANY, AUSTRIA, HUNGARY, SWITZERLAND, HOLLAND, ITALY AND RUSSIA.—REPORTS OF SCIENTIFIC SOCIETIES.—NOTICES OF THE PROGRESS OF DISCOVERY.—ORIGINAL COMMUNICATIONS AND THE CORRESPONDENCE OF TRAVELLERS AND EXPEDITIONS.—DISCUSSION OF THE PEDAGOGICAL QUESTIONS OF THE DAY.

The "BERLINER PHILOLOGISCHE WOCHENSCHRIFT" will have weekly from thirty-two to forty columns largest 8vo. Price (including postage):

4s. 6d. QUARTERLY.

All Booksellers and Newsdealers will be able to supply the "BERLINER PHILOLOGISCHE WOCHENSCHRIFT," on these conditions.

Specimen Numbers are sent free of charges on application to Publishers.

*** The Meetings of the CAMBRIDGE PHILOLOGICAL SOCIETY are regularly reported in the WOCHENSCHRIFT.

AMERICAN JOURNAL OF PHILOLOGY.

The AMERICAN JOURNAL OF PHILOLOGY, published under the auspices of the Johns Hopkins University, and edited by B. L. Gildersleeve, Professor of Greek, is now in its fourth volume. The Journal is open to original communications in all departments of Philology, classical, comparative, oriental and modern. A large portion of the space is given to condensed reports of current philological work, and arrangements have been made to present regularly summaries of the chief articles in the principal Philological Journals of Europe. The Journal appears in the ordinary review form, four numbers (about 500 pages) constituting a volume.

Price to Subscribers *Three Dollars* a year.

MACMILLAN & Co., London and New York.

B. L. GILDERSLEEVE, Baltimore, Md. (P. O. Drawer 2.)

CONTENTS OF No. 14.

Stichometry I., J. R. HARRIS; *Studies in Pindaric Syntax* III., the EDITOR; *Words for Colour in the Rig-Veda*, E. W. HOPKINS; *Harbours of Ancient Athens*, T. W. LUDLOW; *Dying Alexander of Uffizi Gallery and Gigantomachia of Pergamum*, ALF. EMERSON.

NOTES. REVIEWS AND BOOK NOTICES. REPORTS. CORRESPONDENCE.

TRANSACTIONS

OF THE

Cambridge Philological Society.

VOL. II.

FOR 1881–82.

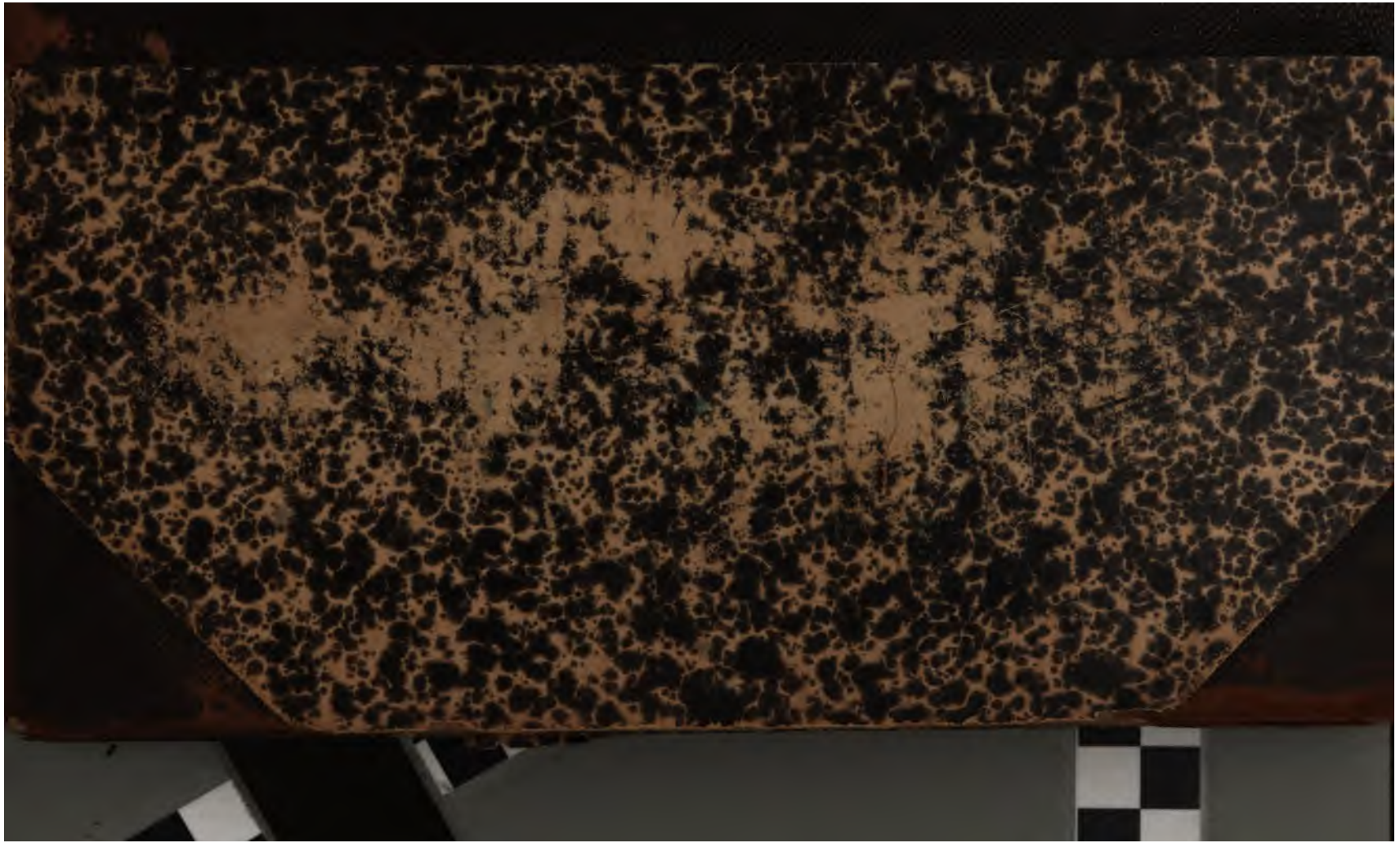
EDITED BY

J. P. POSTGATE, M.A.,

HONORARY SECRETARY.

LONDON:

TRÜBNER & CO., 57 AND 59, LUDGATE HILL.

1883.

(All rights reserved.)